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HEALTH OF LITERARY MEN.

Dyspepsy Forestalled and Resisted: or Lectures on Diet, Regimen and Employment; Delivered to the Students of Amherst College, Spring Term, 1830. By Edward Hitchcock, Prof. of Chem. and Natural History in that Institution. pp. 360.

WE do not take the present work into our hands with any intention of criticising its literary merits. It contains many things which we might applaud, and some which we might censure. We might applaud the general correctness of its principles, the eloquence with which they are recommended for our adoption, the perspicuity of its style, the simplicity and force of its arguments, and the adaptation of the whole to produce a permanent reform. And we might regret, that the author's delicate health, and pressure of duties, and brevity of time did not allow him to select a more logical arrangement of his thoughts, and invest them more completely in the "toga academica." But this is not the place to scan the literary character of the volume before us. Neither do we design to give a regular synopsis of its contents; for we prize so highly its intrinsic merits that we earnestly beg our readers to give it a thorough perusal. We simply intend to give a cursory view of those principles pertaining to the health of the studious, which, from their inherent value, or the infre-

quency with which they are urged we consider peculiarly necessary.

In presenting to the literati a perfect plan for forestalling and resisting dyspepsia, our author was well apprized of the obstacles which crowded his path, and the difficulty of vanquishing them. And perhaps there is no obstacle more fearful, than the common idea that a literary life *must* be a short and sickly one. The path of the scholar, think many, is through a land of poisons, and reptiles, and noxious atmosphere; a land of which none are natives, and over which few can travel without diseased limbs and parched tongues and early death. We will allow that the premature decline of many modern scholars seems to warrant such a description of their mode of life. But such a decline is unnecessary, and results not from literary occupation, but the abuse of it. Literary occupation, prudently conducted, is conducive to health. There must be an equilibrium between the various powers of the human system, or the system cannot be completely sound; and without the *exercise* of these various powers, the requisite equilibrium cannot be preserved. *Mental* exercise, therefore, is equally important with *muscular*, and from the proper union of the two results the perfect health of the whole man. Look at the maniac; his mind, though shattered, is active often to intensity, and he possesses a firm, robust body. The idiot, on the contrary, whose mind is

torpid and leadbound, is a creature of weaker nerves and more languid frame. Perhaps no class of men whatever are plied with more harassing mental action than our city merchants, but their necessary muscular action, preserving the due equilibrium in the system, gives them a vigor of health to which the sedentary are strangers. We have read of a merchant in one of the Swiss Cantons who enjoyed perfect health while engaged in the most perplexing mercantile speculations; but, at the age of forty, transferring his mind from the pursuits of commerce to the less harrowing but more sedentary pursuits of science, he fell a victim to a disordered brain. Cessation from study, and medical prescription restored his health, but a renewal of his mental, unconnected with his former bodily exercise, again destroyed the equilibrium between his brain and other organs, and of course induced disease. We adduce these instances to prove that study, however fatal when *disconnected*, is, when *connected* with corporeal exercise, beneficial to health. Is it not within the range of our individual experience, that while we live in a state of mental industry our strength is increased by bodily exertion, but when in a state of mental indolence we are wearied by the shortest walk or the most trivial labor?

Nor is the preservation of a due equilibrium between the powers of the system, the only cause of the healthful tendency of literary avocations. Such avocations afford a superior opportunity for acquiring correct knowledge of the principles of our constitution, and of the most scientific regimen. They are unattended with those irregularities and deleterious exposures which enervate the constitutions of men, in other professions, and they are, or may be attended with a tranquillity and delight which have been long celebrated as the elixirs of life.

In perfect accordance with these

principles we find that longevity has been a characteristic of literary men. The great age of the German scholars, notwithstanding their constant diurnal confinement of 15 or 16 hours per day, has been long proverbial. Heyne lived 86 years, Kastner 81, Michaelis 74, Haller 70, Kant 80, Jacobi 76, Wieland 81, Klopstock 79.* We have before us the names of 23 of the most eminent Italian scholars whose average ages is 76 years. Of the most eminent French scholars the average age of 56 is 77 years, of whom Fontenelle attained the age of 100. Of the most eminent English scholars, the average age of 25 is 73 years, of whom Locke lived 73, Roger Bacon 78, Young 80, Warburton 81, Newton 85, Halley 86. Of the Scotch philosophers, Dr. Campbell attained the age of 77, Dr. Adam Smith 67, Dr. Reid 87, Dr. Robertson, the historian, 72, Dr. Black and Dr. Blair 72, Playfair 70, and Stewart, (unless our memory deceives us) 73. Nor has the longevity of American scholars been less remarkable. Rev. Solomon Stoddard of Northampton attained the age of 86, although his application to study was intense. Dr. Increase Mather commonly spent 16 hours per day in his study, published during his life 85 works, and yet preached 67 years and lived 85. His son Dr. Cotton Mather, who "in one year preached 72 sermons, kept 60 fasts and 20 vigils and wrote 14 books," and who had published at his death the enormous number of 382 works, "some of them of huge dimensions," lived 66 years. Dr. Stiles, who left at his death a collection of manuscripts amounting to more than 40 volumes, lived 68 years. Dr. Samuel Johnson of Connecticut, "in learning not inferior to the Johnson of England, in temper and manners much his superior," † reached the age of 76. Dr. Samuel Hopkins, "though he frequently devoted 18 hours per day to

* Dwight's Travels in the North of Germany.

† See American Quarterly Review, vol. I. art. I.

study, and framed sermons and huge syntagmata without number," died at the good old age of 83. Dr. Belamy of Bethlem, Conn., the first N. E. divine honored with a doctorate from Britain, died at the age of 72 years; Pres. Chauncey of Harvard College, and Dr. Charles Chauncey of Boston, at the age of 82; Dr. Smalley of Berlin at the age of 86; Dr. West of Stockbridge, at 84; Dr. Lathrop of West Springfield, at 90; what clergyman at the present day is a more intense thinker than was Dr. Witherspoon of New-Jersey, who lived to see his 73d year; or Dr. S. S. Smith, who saw his 69th, or Dr. Ewing, who saw his 76th? Who is now more harrassed with knotty speculations than some of our political philosophers have been, and yet Sherman, Jefferson and others "travelled beyond the boundaries" of three score years and ten; Dr. Franklin, and Samuel and John Adams beyond fourscore.

But if such are the claims of a literary life to the character of a healthful one, whence results the premature prostration of our modern literary men? Whence is it that the American Education Society have been called by a holy Providence to affix the *asterisk* to the names of *more than forty* of their beloved beneficiaries, that so many of our pulpits are vacated by the ill health of the clergy, and that our College professorships are so often relinquished through the indisposition of their occupants? We answer in one word; the rapid decline of our literary men results, (we of course except unforeseen casualties, unavoidable exposures, and native debility of the system,) from inattention to the principles of our constitution, and to the general laws of health. Few literary men among us, (although *all* have opportunity,) examine the structure of their bodies and are capable of predicting the influence of a particular habit upon them. And even when the proper regimen is known, few

are disposed to comply with it. How seldom, alas! can the candidate for the ministry while at College be induced to abandon daily his studies for three or four hours of exercise, to extinguish his lamp in season for an early retirement, and unless required by law to inhale the air of day-dawn! And yet, unless the grand motto "*Festina lente*" is inscribed on the study doors of our scholars, especially our clerical scholars, and unless a philosophical discipline of the body and mind is practised by them, we must expect to see their heads covered with untimely snows, and to weep over their premature demise.

If our literary men wish to secure to themselves a vigorous play of the animal functions, let them, in the first place, attend rigidly to their *quantity of food*. In the minds of eminent physicians there is no doubt, that *moderation* in the quantity of food is essential to health. Neither is there a doubt that the diet of a vast plurality of mankind far exceeds all physiological rule, and, in proportion to its excess, inflicts enormous vengeance on our race. We find it to be the estimate of the Edinburgh Encyclopædiasts that, "gluttony and intemperance are the source of two thirds of the diseases which embitter the life of man;" and of an able writer in the American Quarterly Review, that "the due degree of temperance would add one third to the duration of human life." It was the opinion of Dr. Franklin (we learn it from the Lectures under review) that "since the improvements of cookery, mankind eat about twice as much as nature requires," and this opinion is confirmed by a writer in the Southern Review, and by nearly all medical authorities. And is it possible that our bodies can bear without injury such unnatural repletion? In view of this universal excess in food, can we hesitate in receiving the opinion of Dr. Cheyne, Dr. Trotter, Mr. Abernethy, and

other writers whom Prof. Hitchcock quotes, and who agree in the decided conviction that "intemperance in diet," that "what is eaten and drank is the original cause of by far the greater number of human diseases, nearly all the chronical diseases, the infirmities of old age, and the shortness of life"? Prof. Hitchcock thus states the principle on which an overcharge of the digestive organs becomes detrimental to health:

"When food is taken into the stomach, it is converted into a pulpy mass, called chyme. If the quantity is too great, this process is of course but imperfectly performed, as the gastric juice is not sufficient for the whole work. The consequence is, that imperfect chyme will produce imperfect chyle, the second state into which the food passes; and imperfect chyle will produce imperfect blood; and imperfect blood will produce morbid secretions;—the blood will be too much in quantity, and poor in quality; and hence the system will be but imperfectly nourished. Nature must make a great effort to get rid of the superabundance with which she is deluged. Hence she will force through the pores of the skin fetid sweats, and load the alimentary canal and every part of the system with every kind of morbid secretions. We see hence why the men who gormandize most are generally pale and emaciated, though sometimes the excess of nourishment is converted into fat, which seems generally to be a morbid secretion." p. 51.

Prof. Hitchcock graphically describes the *indications* of undue repletion in the following extracts, and by attending to his description we may ascertain the frequency and extent of our own transgressions against the rules of temperance. It is not perhaps too much to say, as was said by Dr. Beecher on the subject of intemperate drinking, that we have all sinned in this matter and must all plead guilty.

"Men do not perceive the bad effects of over-feeding, because in general they are ignorant of their nature, and confine their attention to the more immediate effects, instead of looking at those which are remote. They generally suppose, that if the stomach or any internal organ be depressed or disordered, pain will be produced in the organ itself; whereas the uneasiness and pain are most commonly in some other part, not unfrequently a remote part of the body. And oftentimes food, which ultimately does the man a great deal of injury, gives to the

stomach a transient relief, just as piling a large quantity of wood upon a fire seems for a time to have almost extinguished it. Thus the dyspeptic is often oppressed with a sense of gnawing and faintness of the stomach previous to his meals. The immediate consequence of eating to satiety is, to remove this uncomfortable sensation, and to produce a glow in the system, which, at first, is not disagreeable. Hence, such a man concludes that his hearty meal has done him good. True, he feels an indisposition to bodily or mental effort, and perhaps drowsiness and sleep come over him for two or three hours, but this he considers as no bad omen; indeed his nap refreshes him for the time, and although the thought may enter his mind that perhaps he has eaten rather too much, should headache or heartburn come on, yet by a little exercise he gets rid of these, and fancies that when he has forced his food from the stomach no farther bad effects will follow from a little excess in quantity. Should he have disturbed sleep, and restlessness, or the night mare, or unpleasant dreams the following night, he scarcely thinks of referring the mischief to the dietetic excesses of the preceding day. His appetite is good the next day, and he takes the same course, viz., to eat as much as he pleases; and although overloaded nature raises those signals of distress which I have mentioned, he is ignorant of their meaning until after a few weeks or months, when gloom and jealousy enshroud the mind as forerunners of the storm which is about to burst. Yet the man never thinks of imputing these feelings to his excess in eating, although in fact they are the direct consequence; and indeed I am more and more convinced that most of the depression of spirits, which accompanies nervous complaints, might be prevented by rigid abstinence in diet. Another remote consequence of eating too much, is unevenness and irritability of temper, especially in the morning, which most men never regard as having such an origin." pp. 48, 49.

From the effects produced by an *improper* quantity of food we may deduce a rule for determining the *proper* quantity.

"Whenever our drink induces sensible excitement in the system," says Dr. Johnson, as quoted by our author, "or our food is followed by an inaptitude for mental or corporeal exertion;" whenever we experience "any discomfort of body, any irritability or despondency of mind succeeding food and drink at the distance of an hour, a day, or even two or three days;" whenever, "a few hours after dinner, we feel a sense of distention in the stomach and bowels,

or any of the symptoms of indigestion which have been pointed out;" whenever we feel a languor of the body, or a cloudiness of the mind;" whenever "we have a restless night, and experience in the morning a depression of spirits or irritability of temper," then "we have transgressed the rules of health," and are laying the foundation of disease; "our repasts have been too much, or improper in kind, and we must reduce and simplify till we come to that quantity and quality of food and drink, which will produce little or no alteration in our feelings, whether of exhilaration immediately after our meals, or of discomfort some hours after." This rule is indeed a valuable one, and is liable to no other objection than that it requires more vigilant attention to our corporeal sensations than can ordinarily be expected.

Auxiliary to this, another rule may be mentioned, a rule recommended by Drs. Phillips and Paris, and by many eminent physicians of our own day and country. The rule prescribes, that every one, masticating his food perfectly, saturating it with the saliva of the mouth, and attending closely to the indications of appetite, finish his meal on the *first* sensation of satiety. "There is a moment when the relish given by the appetite ceases; a single mouthful taken after this, oppresses a weak stomach." We consider this rule an important one; especially as an auxiliary to others, or a succedaneum for rules which may be impracticable. It is not however of invariable authority. The high seasonings and rich condiments of Count Rumford's school have so disordered the appetite of most men, that their relish for food is by no means a natural or safe directory. And the appetite of the dyspeptic is eminently resistless, indicating not a want of nourishment, but want of health; an appetite, occasioned perhaps by superfluity of diet, increased certainly by the slightest degree of such superfluity; an

appetite which may be *temporarily* sated by an hour's eating, but far *more effectually* removed, as almost every student knows, by an hour's exercise. Instead then of directing the dyspeptic to eat until he experiences some sensation of satiety, we prefer directing him to adopt the rule of an eminent clergyman of our acquaintance, six years since an octogenarian, who invariably finishes his repast with as good an appetite as that with which he commenced it.

It may be inferred from the tenor of these remarks, that we do not regard either of the above mentioned rules as superseding the necessity of that recommended by Prof. Hitchcock. The Professor advises that the sedentary restrict themselves every day to a quantity of solid food, weighing between 12 and 16 ounces, and of liquid weighing between 14 and 24 ounces; the precise quantity to be determined by the nature of the scholar's occupation, the quality of his food, and his general health. He does not insist on a daily application of the scales to our food; for after a few applications the requisite weight may be determined by the apparent bulk. Neither does he insist on an invariable adherence to this quantity by persons of all constitutions. To the suffering dyspeptic Dr. Johnson recommends, that "the quantity of his food at his principal meal never exceed half of a pound, even when this can be borne without the slightest unpleasant sensation." On the contrary, the healthful laborer may allow himself, according to an able medical writer, 20 ounces of solid food and 24 of liquid per day. Indeed, nothing can be more evident than that the precise quantity of every man's food must be determined by himself after a critical examination of his corporeal sensations. If the quantity which the Professor recommends is too liberal (and it is more liberal than some eminent physicians allow, and more so than some constitutions can bear) it may be de-

terminated by the indications of appetite and of subsequent feeling. So if too limited. But while we concede the propriety of some accommodation of the rule to constitutional differences, we would not be understood to question,—no, not for a moment,—that the quantity which the Professor recommends is amply sufficient for the ordinary constitutions of sedentary men; and we would earnestly recommend to all who have not obvious reasons to the contrary, a confinement of their diet within these rules. Nor do we think that those scholars, whose constitutions require a more liberal dispensation, can far exceed this quantity without peril of subsequent, it may be distant disease, and without some degree of immediate mental hebetude.

We doubt not that deficiency of aliment is more detrimental than superfluity; for the latter may be in some measure counteracted by subsequent exercise, but the former is without remedy. A system of abstinence which deprives the body of its requisite nourishment will soon weaken the organs of digestion, debilitate the whole system, and eventually destroy the puny and emaciated frame of the sufferer. Still the danger, even from excessive abstinence, is not so immediate as is sometimes apprehended. We read in the *Edinburgh Encyclopædia*, of fourteen men and women who survived a shipwreck on the coast of Arracan 28 days, without the smallest particle of aliment; and Prof. H. adduces medical testimony to prove that the “quantum contained in two eggs, some say one, administered each day, will keep a man alive and pretty well for six months,” and that no person is in danger of starvation who can take a pint, nay only half a pint of good gruel in the twenty four hours.”

If then abstinence thus extreme is attended with no more immediate dangers, we may be easily prepared to admit that moderate abstinence is highly favorable to health. By an

allowance of the requisite, and refusal of the least superfluous nutriment, the gastric juice of the stomach receives no more nor less than its due employment, the arterial and venal system are not immoderately plied, but easy digestion and regular circulation, the healthful tone and vigorous action of the whole internal mechanism are the inevitable result. “We are told,” says a celebrated Scotch writer on abstinence, “of several individuals who have reached a century, a century and a half, nay, have even approached two centuries supported on an extremely slender diet which was thought to contribute materially to the preservation of their health.” We learn from Prof. H. that “Pythagoras restricted himself to vegetable food altogether, his dinner being bread, honey, and water, and he lived upwards of eighty years.” “The early Christians were remarkable for temperance and longevity too, when not removed by the hand of persecution. Matthew, for example, according to Clement, lived on vegetable diet.” “The eastern Christians, who retired from persecution into the deserts of Egypt and Arabia, allowed themselves but twelve ounces of bread per day as their only solid food, and water alone for drink; yet they lived long and happy. St. Anthony lived 105 years; James the Hermit, 104; Jerome, 100; Simon Stilites, 109; Epiphanius, 115; and Romauldus and Arsenius each 120.

Galen, one of the most distinguished of the ancient physicians, lived 140 years, and composed between 700 and 800 essays on medical and philosophical subjects; and he was always, after the age of 28, extremely sparing in the quantity of his food. The Cardinal de Salis, Archbishop of Seville, who lived 110 years, was invariably sparing in his diet. One Lawrence, an Englishman, lived 140 years; one Kentigern, called St. Mengah, lived 185; Henry Jenkins, of Yorkshire, 169; Thomas Parre, 153; Henry Francisco, of this coun-

try, 140;" all patterns of temperance in food; all indebted for their longevity to abstemiousness and exercise, and the two last forfeiting their lives for a change in their old age from a frugal to a plentiful diet.

"Dr. Cheyne was a celebrated English physician;—in the early part of his life a voluptuary; and before he attained to middle age, was so corpulent that it was necessary to open the whole side of his carriage that he might enter, and he saw death to be inevitable without a change of his course. He immediately abandoned all ardent spirit, wine, and fermented liquors, and confined himself wholly to vegetables, milk, and water. This course, with active exercise, reduced him from the enormous weight of 448 pounds to 140, and restored his health and the vigor of his mind. After a few years he ventured to change his abstemious diet for one more rich and stimulating; but the effect was a recurrence of his former corpulence and ill health. A return to milk, water, and vegetables, restored him again, and he continued in uninterrupted health to the age of 72. His aphorism was, "a constant endeavor after the lightest and least of meat and drink a man can be tolerably easy under, is the shortest and most infallible means to preserve life, health, and serenity." The quantity of food which Dr. Cheyne allowed himself was much less than the quantity allowed by Prof. Hitchcock. So also was the quantity allowed by the celebrated Venetian nobleman Cornaro, whose abstinence and longevity are doubtless familiar to our readers. And if a quantity so limited has produced effects so remarkable on the individuals whose names we have mentioned, have we not reason to suspect that we may advantageously diminish the amount of our food to the degree which the Professor recommends? True, such a restriction of diet may not give the body that fulness of muscle and floridness of

complexion which are often regarded (fallaciously however) as indications of sound health. But it will give an energy to the muscles, a vigor to the mind, and a raciness to the whole man, which shall astonish their possessor and in their effects astonish the world. We say, *astonish the world*. We are far from limiting the influence of abstemiousness to the body; its effect on the mind is even more admirable. Julius Caesar, constitutionally a profligate, when bent on some great exploit was accustomed to diminish his diet to an extent truly marvellous, and to this diminution he ascribed the keensightedness and eagle views which so happily distinguished his mind in the battle hour. Similar, too, when extraordinary mental vigor was desired, was the abstemiousness of Napoleon, and of the recent commander of the Russian army. To his rarely equalled moderation of diet, Dr. Franklin ascribed his "clearness of ideas" and "quickness of perception;" and considered "his progress in study proportionate to the influence of his prudent temperance." The Journal of Health informs us, that while Sir Isaac Newton was composing his treatise on Optics, he confined himself entirely to bread and a little sack and water. Scarcely less rigid was the abstinence of Leibnitz, when preparing some parts of his Universal Language. We have just taken our eyes from the identical silver bowl which President Edwards purchased for the express purpose of measuring his food. It is an interesting relic. It contains but about half a pint, and he conscientiously restricted himself at supper, to the chocolate and bread which this would contain. If the adage holds, that "the great eater maketh the great giant," then in good truth the author of the treatise on the Will was no giant. Whoever has read the Memoir of Pres. Edwards in the new edition of his works, cannot but have noticed the frequent resolutions of the President to curtail his allow-

ance of food, and his happy surprise at the mental vigor which resulted from his increased frugality. And similar has been the abstinence of a vast plurality of the scientific benefactors of the world, and not less felicitous has been its influence upon their intellectual characters.

True, there have been some unconscionable eaters, who have been eminent scholars, and some Titans in corporeal vigor who were no strangers to the surfeit. So it is true, that some distinguished philosophers and theologians have retained perfect health, in the midst of severe study and total neglect of exercise. But instead of stopping to deduce conclusions from such premises, we will only regret that these men did not, by a better discipline of body, soar even above the elevation which they actually attained. We look upon all such instances as exceptions. As a general principle it will ever be true, that the greatest muscular force is acquired (witness for example the pugilistic schools of Europe) by a union of rigid abstemiousness with corporeal action; and that they who outrun all others in the career of science, are prepared for their race by a freedom from the incumbrances of what we call moderate eating, and what we once called temperate drinking.

It is unquestionably a fact, that a restriction of our food to the limited allowance which Prof. H. and some eminent physicians deem sufficient, will be attended with a temporary faintness, and many unpleasant sensations of pectoral disorder. Our constitutions have been unduly stimulated, and the absence of superfluous stimulus will of course induce a lassitude and corroding hunger. But such feelings, being the inevitable result of a habit confessedly deleterious, will vanish, when a more temperate habit has renovated the constitution. Who has not heard of the deathlike gnawings which for a time seemed to devour the reforming drunkard?

And how many, in dispensing with narcotics, opium and multiform tobacco, have been temporarily harassed with almost insupportable anguish? No constitution can abandon its accustomed stimulants, whether derived from the quantity or quality of its aliment, without a momentary shock. But shall we be disheartened, even in the incipient stages of our healthful abstinence, by the change of feeling which necessarily succeeds a change of habit? Let this principle be extended, and it will stop the wheels of our temperance societies, and stay all opposition to the vicious indulgences of the day. Let it be extended, and every nervous disorder, like the wheel of self-originated motion, will roll on with increasing velocity, until it shall lose itself in the abyss.

We cannot, however, express our decided approbation of the rule under consideration, by which our food is restricted to one half of its present quantity, without annexing several cautions. Although we do not apprehend serious injury to the system from the temporary pains which may be immediately attendant on this restriction; yet from a long continuance of these pains, a continuance through "several months," we should fear a disarrangement of the whole system. We should, moreover, anticipate detriment to the constitution from too sudden a change of habit. In his variations of clothing, climate or diet, the invalid scholar should be peculiarly cautious. Variety is indeed conducive to health, but sudden fluctuations from one extreme to another, find the constitution unable to sustain them, and of course, induce irregularities in the circulation and secretions, and disorder in the whole intestinal mechanism. True, we exhort the devotee of Bacchus to an immediate dashing of the bowl from his lips; but we do it from the fear that a *gradual* change would end in nothing but more confirmed intemperance; and even in our ex-

hortations to an immediate abandonment of his poison, we often propose some healthful succedaneum, which may assuage the cravings of his appetite. Nor is it only the *time* of effecting the proposed change of diet that demands circumspection; the *manner* is perhaps equally important. Let it not be done without attention to our feelings; not in the midst of anxious study, or parochial duty, but in those seasons of the mind's holiday, when harrowing cares are banished, and the powers of the system are left unreined to their course.

Nor would we dispense with still farther caution. We approve, and that decidedly, of a rule of diet. But we believe that one of these rules is, *to avoid too scrupulous a regularity*. There may be such an extreme exactness as will reduce the system to a state of artificial delicacy and sensitiveness, and thus expose it to dangers from the unavoidable vicissitudes of life. The body must be prepared, by becoming habituated to certain alternations, for the inevitable changes of heat and cold, sunshine and storm. When Cornaro was in such a state, that the addition to his daily food of two ounces of solid, and two of liquid aliment occasioned severe pains, and eventually a violent fever of five weeks' continuance; when the philanthropist Howard was in such a state that the least deviation from his rules of living was a disease, they were in a state far too artificial for this variable world. "Whilst we recommend to the student," says a valuable writer, "regularity in all things, we must guard him against the error of becoming too much the slave of habit. The substances we take and the hours of our meals should be occasionally varied. An undeviating adherence to the same routine both becomes wearisome, and puts it out of our power ever to change without danger." There is much truth in a remark of Lord Bacon, although the noble Lord's practical exemplification of his rule was sometimes beyond

the sanction of reason; "Let him who would enjoy health occasionally vary his course. Sometimes let him feast and sometimes fast, sometimes oversleep and sometimes watch, sometimes walk and sometimes run: yet let him rather fast than feast, rather than watch let him oversleep, and rather walk than run."

Highly as we should be pleased to insist more extendedly on the pre-eminent importance of a restriction in the *quantity* of our food, we are compelled to relinquish this part of our subject, and consider that class of dietetic principles, so ably recommended by Prof. H. which relates to the *quality* of it. The diet of the sedentary should be plain; the rich condiments, luxurious desserts, and high-seasoned products of the pastry should be regarded as contraband. Addison used to remark that he fancied he saw dropsies, and fevers, gouts, and epilepsies concealed in the tempting eatables of his time. When the student beholds the luxuries which are "good for food and pleasant to the eyes," let him not be "beguiled" to eat by the serpent. Again, the food of the sedentary man at any one meal should be simple and free from variety. He is not required to confine himself to one article of food for his *constant* use, but to confine himself to one with its appropriate attendants at a single repast. The digestive organs are less capable of controlling a mixture of several substances than a single substance; and in addition to this, such a mixture is the principle cause of dietetical excesses. On this hear our author; "A man usually eats," says he, "of the first sort of food presented to him at the table, until he begins to feel as if he had eaten enough; and indeed he has eaten enough, and then is the time for him to leave the table. But a second sort solicits his appetite, and such is the wonderful influence of temptation over the stomach as to produce a desire for the second kind of food full

as strong as for the first. The second sort is eaten until a sense of satiety begins to be felt, which however does not usually happen till nearly enough of the second dish has been taken to suffice for a meal. The third variety attracts the appetite with nearly as great power, if cooked temptingly; and even a fourth, a fifth or more will not be set before the *gourmand* in vain. And it happens in this case that the more indigestibly these sorts are prepared,—the more filled up with gravies and sweets, the more powerful is their influence over the appetite. The truth is, the quantity of food that men eat is nearly in direct ratio to the number of sorts which are set before them; that is, two sorts will double the quantity, three sorts treble it, and so on. Or if, towards the close of the repast, the pastry and cake and fruit are not taken in so large quantity, their more indigestible nature makes up for the deficiency."

Instead of continuing the same articles of diet throughout the year, the Professor very justly recommends an occasional variation of them, and especially an accommodation of them to the differences of seasons. It is of course impossible to prescribe for the sedentary a fixed diet. Those articles which are the most nutritive and at the same time easily digestible should be preferred to others; and on this principle some of the articles in common use deserve proscription, while some may be very properly retained. On the much agitated question whether animal food should be discarded from the use of the studious, we extract the following:

"Vegetable and animal substances are composed of the same simple principles or elements, except that the latter usually contain nitrogen in considerable proportion, in which most of the former are wanting. Hence the inquiry has arisen, how vegetable food alone can supply the nitrogen which the animal system demands? Some have thought, that the nitrogen of the atmosphere was taken into the blood in the act of respiration, but the most modern and satisfactory

experiments do not show that any of this substance is absorbed in this process. The conversion of the superabundant carbon of the blood into carbonic acid seems to constitute the whole chemical result of respiration. Chemistry, therefore, does lead us to the conclusion, that some animal food is necessary to life;" unless, as is sometimes the case, nitrogen is contained in vegetable substances." p. 100.

After mentioning an experiment of Majendie, by which he proved that animals would die in a short time when confined to substances, which, however nutritious, were destitute of nitrogen; and inferring from the structure of the human frame that man was *designed* to partake of animal as well as vegetable aliment, the Professor thus contrasts the effect of each:

"It is agreed on all hands that animal food is more nutritive and stimulating than vegetable; that is, the same quantity of the former will form more blood and sustain life longer than the latter. Hence, for men exposed to constant and hard labor, animal food is more important; though I cannot believe that this is a sufficient reason for justifying the immense consumption of it by our laboring classes."—"As to sedentary men the effect of much animal food is, to produce too much excitement in the system, and to urge on the powers of life too fast. Hence in hot climates, men instinctively prefer a vegetable diet, and thus escape many of those disorders to which those living on animal food are subject. Animal food is also much more favorable to the free operation of the mind than vegetable; hence one of the reasons why men are so unfit for study immediately after dinner."

Our author recommends to students great frugality in the use of animal food, six or seven ounces per day being in his opinion abundantly sufficient. He points us, in justification of this frugality, to the decided testimony of such scientific authors as Cullen, Cheyne, Paris, Newton, and Franklin; to the beneficial influence of even the total rejection of animal substances, upon the Bramin, so celebrated for his longevity; the Irish peasant, for his brilliancy and sprightliness; and the Scotch and Swiss peasantry, for their robustness and vigor; and he points us to the chemical analysis of these sub-

stances, as a sufficient dissuasive from a liberal use of them by any, and peculiarly by students.

On the subject of tea and coffee, we quote from our author the following :

"From the experience which I have had," says Dr. Trotter, "in some thousands of these cases (nervous maladies) under all the variety in which they usually appear, I freely give it as my opinion that the only means of cure lie in a total abstinence from every species of fermented liquor; from any thing that bears any analogy to it, such as tea, coffee, opium and all other narcotics." "As to tea," says Dr. James Johnson, "we may fairly set it down as contributing in no mean degree to those derangements of the digestive organs, and nervous system which now meet our eye at every step." "Coffee," says an able writer in the *Southern Review*, "painfully increases the arterial action, producing palpitation of the heart, &c. and in spite of all that has been said and written in its favor, is, we think, nearly as injurious to the system as so much brandy. Tea acts on the nervous system, as is well proved by its almost universal effect in producing wakefulness. They are both absolutely unnecessary to any one." "As guardians of health," says the *Journal of Health*, "we are bound to warn the feeble, the nervous, the dyspeptic, the hypochondriacal, the gouty, those whose hearts beat as if they would burst from their case on the slightest noise, or unexpected remark, the fretful, and the capricious in temper, the delicate student or man of letters,—that strong tea and coffee are injurious and cannot be tolerated by them with any regard to their bodily comfort and mental tranquillity." "If the intemperate man," says Prof. Hitchcock, "abandon his cups for a time, he will be beset with that terrific set of feelings called the horrors; but at length they pass away, and nature moves on regularly and calmly; and peace and health and happiness return. Just so, if the tea drinker gives up his beverage, he will find for a time that dulness, debility, and headache are the consequence. Many in such circumstances conclude, that this is a certain evidence that tea is necessary for them, or very salutary; and they therefore return to its use. But were they to persevere in their abstinence for a few weeks or months, their morbid feelings would disappear; and probably their headache would be permanently cured. Although but little attached to tea myself, I may be permitted here to say, that having drank it in early life in the morning, I found a dull nervous headache no uncommon companion. About twelve or fourteen years ago, I ceased to drink it in the morning; and the consequence was, that for one or two months I was afflicted during the early part of the

day with an almost constant headache and heaviness, which however gradually disappeared; and since that time, headache has been one of my rarest trials." pp. 184—188.

Although "pure Falernian" was once the hope of the scholar, although the medical poet once advised to "learn to revel," and another noble-souled bard* confessed that "gin and water were the source of all his inspiration;" although even celebrated medical writers have recommended to the studious "a pint of good wine per day,"† or "a glass or two of good old Sherry or Maderia as an agreeable stimulus after dinner,"‡ we are glad to see Prof. H. attach the label of medical poisons to the flask of wine and brandy, the phial of laudanum, the keg of tobacco and the opium box. Several other articles he banishes from our tables and sideboards; and recommends in lieu of them pure cold water, and milk, that valuable fluid which is now the supporter of many eminent scholars, and whose praise has long been sung by poets as the parent of gentle feelings and the sedative of strife. For ourselves, however, we regard the *quality* as but of trivial importance compared with the *quantity* of our food, and we have but little respect for that self-denial (pardon the misnomer) which leads one to reject many unhealthful substances, and still permits him to consume the healthful in distressing profusion. Let "simplex et unum" be written on the awnings over our tables, and "be temperate in all things" inscribed on our hearts, and we shall not often hear the whine of the dyspeptic, nor be called so frequently to bend over the untimely graves of scholars.

The third class of dietetic principles relates to the time and manner of eating. Food should be taken according to Prof. H. by the studious, only three times per day; a light breakfast five or six hours before

* Byron. † Dr. Cheyne. ‡ Disorders of Literary Men

noon, the dinner (which should be the principal meal) at the good old hour of twelve, and a light supper, five or six hours after dinner. The habit of intermediate repasts is, to ordinary constitutions, deleterious; originating from imaginary wants and encouraging depraved appetites. Nor can we reprobate with too much severity the fashion of late dinners, tempting to extravagant indulgences of appetite, necessarily occasioning late suppers, and thus late sleep; "for sleep is bred of pure digestion."

Food should be eaten slowly. Rapid eating is inconsistent with perfect mastication, and imperfect mastication is ruinous by its preventing the proper preparation of the food for the gastric juice, and secondly, by its precluding the proper attention to the indications of appetite, deranging for the time the appetite itself, and thus occasioning its excessive indulgence.

It is also highly important that while engaged in our repasts we preserve the mind free from care, intense thought, or high excitement. Said Marcus Antoninus, "when you would recreate yourself, reflect on the agreeable qualities of your acquaintance." "According to these views," says Prof. H. "we learn that when in an agitated state of mind, a man is not in a condition to sit down at the table; he had better wait till he is cool and composed, and if possible till he is cheerful. For the same reason, he should not engage in eating while poring intently over some mathematical or metaphysical proposition. And no gentleman, who understands good manners, will introduce at table any subject of discussion, that is likely to call forth strong feeling, or vigorously to exercise the powers of his mind. For the same reason, reading should not be indulged in while eating, unless it be of a character to amuse rather than task the mind; nor should any details be given that are calculated to harrow

up the feelings, and produce strong emotion."

Nor is it the mind alone which needs attention, in order to qualify the student for a healthful meal. He should never indulge his appetite while his body is fatigued. There being only a certain degree of power in the system, whenever that power is wasted by the exercise of any one organ it is lost to every other. When the energy of the man has been destroyed by severe bodily exercise, the mind is incapable of severe effort, and when the mind of the vigorous runner (to select an example) is powerfully exercised by some new and interesting observation, his corporeal energy during the instant of his intense thinking is suspended. On the same principle, when the system is fatigued by bodily or mental action, a lassitude ensues, the digestive organs are robbed of their power, and food if improperly forced upon them is not merely an unwelcome guest, but an unmanageable enemy, and its hostility will be subsequently apparent in palpitation of the heart, disease of the head, or pectoral debility. Unjustifiable then, altogether so, is the habit of some speakers, of exhausting their strength by their public addresses, and in this state of exhaustion attempting to refresh their jaded powers by plentiful repasts. After such an effort, the speaker requires respite of action; and is it not adding injury to injury to punish the constitution for its fatigue under one burden by heaping on it another equally onerous, and still more untimely? It is to this unwarrantable indulgence of the appetite at a time of fatigue, that Prof. H. ascribes "the sleeplessness and nervous excitement" of the clergyman's Sabbath night," and his feelings of stupor and restlessness on Monday. The repast of Sabbath evening should be no greater than the spent powers of the system can control; mental labor should yield to gentle relaxa-

tion ; and violent exercise of body to an easy, exhilarating motion.

While we insist thus extendedly on attention to *diet*, we do not mean to dispense with attention to other branches of regimen. Indeed the instances are not few in which invalids have completely defeated the design of dietetic rules, by neglecting the proper rules for exercise, clothing, sleep, etc. ; and few things can be clearer than that health is attained by adherence not merely to one department of discipline, but to the whole disciplinary system.

We stated at the commencement of our article, that study, prudently conducted, is conducive to health. The very principle on which it becomes so, suggests the danger of its contrary influence. The exercise of any bodily organ is attended with a determination of the blood to that organ. *Ubi usus, ibi affluxus*. Hence the exercise of the brain in thought (for the body is not only the receptacle but the instrument of the mind) causes a determination of blood to the brain. When confined within proper limits, and preserving the just equilibrium, this determination of blood is salutary. But when unduly protracted, it often results in sudden death ; and with a more limited continuance, in vertigo, epilepsy, and a nameless train of cerebel diseases. Accordingly we find that many distinguished scholars have expired in the midst of their severest efforts ; the professor in his lecture room, the divine in his pulpit, and the barrister during his plea. For the same reason, Boërhavæ after an intense application was deprived of his sleep for six months, and Dugald Stewart was once unable to attend, without mental aberration, even to his own published speculations. The undue determination, then, of blood to the brain, must be prevented by the exercise of other organs ; by walking, or riding, especially on horseback, or the use of the gymnasium, or mechanical tools. The attempt *to live*

without such exercise is preposterous. How much more so the attempt *to study*. What if some peculiar constitutions, inured by early habit and remarkable abstemiousness to an unnatural mode of life, have dispensed with all recreation from study and yet retained health ? We are not to be governed by the *exceptions*, but by the *general rule*. The directions for exercise given by Prof. H. we deem of immense importance to every one of a sedentary habit. Let the student, above all men, exercise regularly, moderately, in the open air, before rather than after meals, with some interesting object of pursuit, or some harmless diversion, and with all possible variety of movement. Let him continue it at different intervals, three or four hours per day, and be careful to defend himself from too sudden checks of perspiration. In addition to these rules, let him pursue his studies in a room well-ventilated. Shunning the cave of Euripides, and the damp dark vault of Demosthenes, let him walk in the groves of Plato and the Peripatetics ; or, let him with the late Dr. Bogue select for his study the most spacious, and airy, and pleasant apartment in his house, and when weary with his standing or walking, let him, if the nature of his studies allow it, adopt the reclining posture on the sofa, rather than the curvilinear in the chair. Let his clothing never be oppressive by its abundance, nor obstructive to insensible perspiration, by its deficiency. Let the pores of his body be kept open by the tepid bath in winter, and the cold in summer, and by rigid attention to cleanliness of person. Let his sleep (which may be continued from six to eight hours) be taken in the night, and as much as possible before midnight ; for physicians assure us that the sleep from 10 to 12 at night, is more refreshing than from 3 to 7 in the morning ; and Dr. Buchan asserts, that "early rising is the only circumstance attending longevity to which he never

knew an exception, and that he never knew an early riser who did not enjoy a good state of health." Let all excessive, especially all *malignant* passions be repressed; for calmness and tranquillity are the grand elixirs of health and long life. Let all mental effort be performed in the morning, and night studies be scrupulously avoided. Dr. Doddridge wrote his exposition of the New Testament before his breakfasts, (an injudicious extreme it is true,) and Walter Scott at the hour of nine in the morning has completed his study for the day. And if our clergymen would devote to their studies, and the composition of their sermons the six mornings of the week, rather than defer them until Saturday, and a great part of them until Saturday night, thus enervating their system for the exercises of the Sabbath; the operation of their minds would be far more vigorous than now, and the frame in which their mental ordnance is seated, far less shattered under the shock of their efforts.

We do not anticipate, however, that the scholar will rouse up his dull nature from sloth, deny to his palate the delicious viands which now tempt it, but which hereafter shall "sting like an adder," tax his time with long hours of exercise, and banish the base passions from his heart, until he has made attention to his health "a part of his religion," until he has implored grace that he may keep his body a "fit temple of the Holy Ghost," and preserve at all times its adaptation to promote the glory of God, and the weal of "human kind." And is not health of sufficient importance to demand our religious attention? And is not the abuse of it by recklessness and intemperate diet sufficiently disastrous to break our apathy and stimulate to a reform? Have we ever seriously considered the complication of calamities which unhealthful practice pours upon the world? Look for one moment at the brightest portion of our country, the church of Christ. How many

professors of religion are borne down by an apparently unaccountable and irremediable despondency? How many wake at morning, petulant and irritable, and drag out the day with the fangs of a leaden hebetude infixed into their souls, or become victims of incessant oscillation between the fervidness of hope and the blackness of despair? Just so many as consume unlawful food, or food in unlawful quantity, as love the midnight lamp and the morning couch; just so many as have forgotten that their bodies as well as minds were leased, *not given*, by the Proprietor of the earth, and leased on conditions which they neglect, if they neglect at all, at their peril.

We are in sober earnest, when we say, that the loss to the church by neglect of a healthful regimen is beyond calculation. Look at the loss of *intellectual* power. Does not the dizziness and stupor which are flung upon the mind by violation of the rules of diet and exercise, undermine its vigor and elasticity, and superinduce a disinclination to effort and an irresolution of purpose? Look at the loss of *moral* excellence. Pestalozzi and Salzmann attributed even to a *particular species* of exercise a beneficial influence on the minds of their pupils. And is it fanciful to ascribe a deterioration in *piety* to a rebellion against the laws of health? Does not the indulgence of one sin, an unbridled appetite for example, open the floodgates for a deluge of others? Does not an overcharged body, and overplied power of digesting and circulating nutriment, disarrange the whole system; benumbing and weighing down the mind, throwing sluggishness over the heart, planting in the soul a gangrene of jealousy and envy, stifling all hope of mercy and all freedom of access to the mercy seat? And is there not an approximation (perhaps unnoticed, yet not unreal) to such a deplorable state in a great number of Christian professors? Multitudes,

we know it from attentive observation, are charmed as by a syren to a degree of supineness and fickleness of purpose, of coldness and sluggishness of feeling, proportionate to their degree of intemperance in diet, and inaction of body.

Look again at the *enormous loss of property* to the church resulting from unhealthful indulgences. The amount of money annually expended by professors of religion in our country for ardent spirits is estimated by Prof. H. at \$2,136,000: the amount lavished for tobacco, in its various forms, \$160,000: for tea, \$800,000: for coffee, \$1,480,000: and for a superfluous and consequently injurious quantity of food naturally healthful, \$12,000,000. "The whole amount," says Prof. H., "is not far from \$15,000,000, or thirty times more than the income of the charitable and benevolent societies in the United States in 1829. To this might be added, could it be estimated, a large sum saved by the influence of temperance from the ordinary expenses of sickness. Another large amount also, for the addition to life, resulting from the same cause; and the consequent ability to enlarge the pecuniary stock above the present standard. Nor should it be forgotten, that a speedy and natural consequence of rigid temperance would be, to lead to an immense reduction of those extravagances in dress, furniture, and equipage, which even exceeds the excesses of Christians in eating and drinking. All these items must more than double the amount mentioned above, which the rigid practice of temperance would set at liberty for the service of the Lord." And if professing Christians, with all their temperance and economy, pay such an appalling tax for unhealthful indulgences, how much more appalling must be the pecuniary loss of our whole country! Our country annually throws away \$100,000,000 for alcoholic, \$20 or 30,000,000 for narcotic poisons; and \$100,000,000 for

an oppressive *excess* of healthful articles. And can we estimate the number of lives which she annually sacrifices to this Juggernaut of the land, intemperate diet? Can we estimate the number or power of the diseases which she invites by her ruinous indulgences; the pile of pauperism, wretchedness, and crime which she heaps up; and the brutishness and mental and moral infamy, with which she covers her whole character?

We waver not when we say that abuse of health, by indolence, or intemperance, constitutes the prevailing sin of our country, and the most ponderous weight that hangs upon the wheels of benevolent enterprise! The evangelizing of the world calls loudly for the spoils of a victory over our inordinate appetites and unhealthful customs. Such a victory is not beyond hope; it will one day be gained. Let then every individual commence the battle with himself, and rescue his nature from the chains of a prodigal diet, and indolent regimen. Let the science of health be more extensively understood. Let our literary institutions provide facilities for the bodily exercise of their students, and *require* such exercise as a *duty*. Let an investigation of the principles of health form a part of every collegiate or academical course of study. "The business of education," says Locke, (we quote from memory) "is simply to teach us how to use our mental powers." But the powers of the body are so indissolubly connected with those of the mind, that the most advantageous use of the latter is dependent on the proper discipline of the former; and it is chimerical to attempt a perfect training of the mind without a preparatory training of the body. Nor is the scientific regulation of our corporeal powers calculated merely to give *facility* to the mental operations; it is necessary for their *long continuance*, inasmuch as it is *essential to life*. Again, the

physiology of the human system is a science, useful and delightful to the mind as any other, and essential to a thorough scientific education. We do not say, that the whole pandect of pharmacy should be opened before every student. We well know the danger of misapprehending its meaning, still more of misapplying its rules. We only recommend such an acquaintance with the general principles of the constitution, and the general system of discipline as will liberate the mind from imaginary fears, and both the mind and body from the iron hand of dyspeptical, and other disorders.

We look to a general acquaintance with the principles of health as the necessary instrument of a general reform in the condition of society. Parents must know and feel that to pamper their children with food, is to sow in their constitutions the seeds of disease, which shall one day bring forth apples of death. They must know that a confinement of their children in a warm room, a prohibition of their vigorous sports, and requirement of their protracted application to the grammar, or writing paper, will throw a paleness over their countenances, and a sickliness into their bones. Oh, what may we not expect of the children of the church, when depraved appetites shall cease to be nourished from the cradle, when indolent habits shall not become their second nature, and when the most healthful discipline of the system shall not find its fiercest enemies, in the deep-fixed customs of society: customs which have so disarranged the body that even *right* rules cannot be followed without caution, and a prudent man must hesitate before he begins to do his duty. But never, no never, can there be a general conformity to the natural and inviolable laws of bodily discipline, until the nursery is remodeled; until our public presses shall cease to emblazon as they now do, the name of the most luxurious

Restaurateur, or the most tasteful vintner; until the general theory of health shall be more extensively understood, and the preservation of it more religiously desired and prayerfully attempted. "Omnes homines," said an ancient sage, "artem medicam nosse oportet.—Sapientiæ cognitionem medicinæ sororem, ac conubernalem esse puto."

PASTORAL LABOR IN COLLEGES.

IN some remarks with which we followed Dr. Alexander's letter on "Hindrances to Piety in Theological Students,"* we suggested the inquiry, "Whether more pastoral labor, such as a pious and devoted minister performs among the members of his flock, might not be introduced with great benefit into all our systems of educating men for the ministry?" We have been gratified with finding some remarks of President Edwards, on the subject of pastoral labor in colleges generally, which we are confident we need offer no apology for here inserting at length.

"Though it may be thought that I go out of my proper sphere, to intermeddle in the affairs of the Colleges; yet I will take the liberty of an Englishman that speaks his mind freely concerning public affairs, and the liberty of a minister of Christ, (who doubtless may speak his mind as freely about things that concern the kingdom of his Lord and Master,) to give my opinion, in some things, with respect to those societies; the original and main design of which is to train up persons, and fit them for the work of the ministry. And I would say in general, that it appears to me care should be taken, some way or other, that those societies should be so regulated, that they should, in fact, be nurseries of piety. Otherwise they are fundamentally ruined and undone as to their main design and most essential end. They ought to be so constituted, that vice and idleness should have no living there. They are intolerable in societies, whose main design is to train up youth in Christian knowledge and eminent piety, to fit them to be pastors of the flock of the blessed Jesus. I have heretofore had some acquaintance with the affairs of a College, and experience of what belonged to its tuition and government; and I cannot but think that it is practicable enough, so to constitute such Societies, that there should be no residing there, without being virtuous, serious, and

* See Number of Quarterly Register for August, 1829, p. 8.

diligent. It seems to me a reproach to the land, that ever it should be so with our Colleges, that, instead of being places of the greatest advantages for true piety, one cannot send a child thither without great danger of his being infected as to his morals. It is perfectly intolerable; and any thing should be done, rather than it should be so. If we pretend to have any Colleges at all, under any notion of training up youth for the ministry, there should be some way found out, that should certainly prevent its being thus. To have societies for bringing persons up to be ambassadors of Jesus Christ, and to lead souls to heaven, and to have them places of so much infection, is the greatest nonsense and absurdity imaginable.

And as thorough and effectual care should be taken that vice and idleness be not tolerated in these societies, so certainly their design requires that extraordinary means should be used in them for training up the students in vital religion, and experimental and practical godliness; so that they should be holy societies, the very place should be as it were sacred. They should be, in the midst of the land, fountains of piety and holiness. There is a great deal of pains taken to teach the scholars human learning; there ought to be as much and more care thoroughly to educate them in religion, and lead them to true and eminent holiness. If the main design of these nurseries is to bring up persons to teach Christ, then it is of the greatest importance that there should be care and pains taken to bring those who are there educated, to the knowledge of Christ. It has been common in our public prayers, to call these societies *the Schools of the Prophets*; and, if they are schools to train up young men to be *prophets*, certainly there ought to be extraordinary care taken to train them up to be *Christians*.—*And I cannot see why it is not on all accounts fit and convenient for the governors and instructors of the Colleges particularly, singly and frequently, to converse with the students about the state of their souls*; as is the practice of the Rev. Dr. Doddridge, one of the most noted of the present dissenting ministers in England, who keeps an academy at Northampton, as he himself informs the Rev. Mr. Wadsworth, of Hartford in Connecticut, in a letter dated at Northampton, March 6, 1741. The original of which letter I have seen, and have by me an extract of it, sent me by Mr. Wadsworth; which is as follows:

‘Through the divine goodness, I have every year the pleasure to see some plants taken out of my nursery, and set in neighboring congregations; where they generally settle with an unanimous consent, and that to a very remarkable degree, in some very large and once divided congregations. A circumstance in which I own and adore the hand of a wise and gracious God; and cannot but look upon it as a token for good.

I have at present a greater proportion of pious and ingenious youth under my care than I ever before had: so that I hope the church may reasonably expect some considerable relief from hence, if God spares their lives a few years, and continue to them those gracious assistances which he has hitherto mercifully imparted.—I will not, Sir, trouble you at present with a large account of my method of academical education: only would observe, that I think it of vast importance to instruct them carefully in the Scriptures; and not only endeavor to establish them in the great truths of Christianity, but to labor to promote their practical influence on their hearts. For which purpose, *I frequently converse with each of them alone, and conclude the conversation with prayer*. This does indeed take up a great deal of time; but, I bless God, it is amply repaid in the pleasure I have in seeing my labor is not in vain in the Lord.’ ”

The venerable and pious author has very properly taken “the liberty of an Englishman,” as he says, and of an open hearted Christian minister, to speak his mind freely on this important subject. It is one which claims the serious attention of all who wish our Colleges to be seats of sound morality and piety, as well as of learning. Especially does it deserve the attention of instructors in Colleges; and, among these, first, the attention of those who occupy College pulpits, as professors of theology, or pastors.

If asked what we mean by pastoral labor in Colleges? we would reply, in the words we have already used; “*Such labor as a pious and devoted minister performs among the members of his flock*.” Some few modifications of the usual system of pastoral labor may possibly be necessary, adapting it to the particular circumstances of a College community, as differing from a common parish. But that such labor can be, and ought to be performed, in every College in our country, we think no judicious man, certainly no Christian, can doubt, for a moment. To give our meaning more explicitly, however. On the kind of preaching which students in Colleges need to hear upon the Sabbath; it should be as simply the preaching of the gospel, as that of a faithful minister of a common parish. The same truths and duties concern young men in College, as others: and these presented in the same practical manner, and brought to the same solemn and effective

bearings on their hearts and consciences, as on those of any other collection of immortal beings.

We are aware of the importance of the object, that College preaching should bring forward, in the progress of every four years, a system of theology, as a science, and as constituting a part of the general system of College instruction. We do not question, by any means, the propriety of a system of preaching which shall acquaint students with all the fundamental doctrines and duties which enter into the Christian system. A manner of preaching on these, however, which shall be less scientific, ratiocinating and dry; and more biblical and practical, than has been common heretofore, is very necessary. There is no scientific way of leading students and literary men to heaven. The same modes of presenting religious instruction to their minds are necessary, as to the minds of men of common education.

Aside from the plain practical preaching of a system of theology,—which needs to occupy but a part of each term of four years,—it is desirable that the same variety and kind of subjects, and the same manner of presenting them, should be adopted in a College pulpit, as, in common congregations are followed by revivals of religion, and the conversion of sinners to God. Just so far as College preaching departs from the simplicity of “the truth as it is in Jesus,” so far it will be useless. On the other hand, so far as it presents the practical and heart-searching counsels of the sacred Scriptures, divested of whatever is scholastic and refined, so far good will be done to the hearts and minds of young men.

On the kind of instruction they should receive during the week, in a collective capacity;—the same general course pursued by judicious pastors, beyond all doubt, may be successfully pursued by a professor of theology in a College community. The Bible class, or evening lecture, and the inquiry meeting, should occupy a proper proportion of every week. Of course there is no necessity that these should interfere with the regular exercises of a literary kind, provided for by the College laws. One hour, or one evening in a week, de-

voted to a Bible class exercise; and an hour on another evening, devoted by some member of the Faculty, to those, who, as inquirers, may be desirous of particular conversation on religious subjects, is the least which should be given to such purposes as these. And the same reasons which influence a common church to meet for prayer and religious conference, should lead the followers of Christ in a College, both Faculty and students, to meet together for this purpose. We will go farther, and say, that there is, if possible, a more urgent necessity for prayer meetings in College, than in a church under common circumstances. A conscientious reference to each of these means of moral and religious influence upon the minds of students, should be had in the arrangements of society and other meetings in College, throughout each week.

On pastoral visits in College,—which are of the same importance in such a community, as in a common parish,—we feel prepared to speak as decidedly as on the other parts of pastoral duty of which we have already spoken. This was probably the point to which the remarks of President Edwards were principally directed. It is a sentiment, the correctness of which is doubted by no faithful minister, or judicious private christian, that friendly, personal interviews and conversation, by a minister with his people, are indispensably necessary, to secure the proper benefit of his public preaching. As a general fact, it is beyond question, that those ministers are most successful in their work, who seek opportunities for following up, during the week, the instructions which have been publicly dispensed on the Sabbath, by personal conversation with as many of their hearers as circumstances will permit. These remarks apply in the case of the College pastor and his congregation, as well as in that of any other pastor, and the people of his charge. If it be proper that the gospel should be preached on the Sabbath, to the students of a College, as well as to any other collection of men; it is also in the same manner proper, that the effect of preaching should be promoted among them by personal conversation during the week. The parish minister makes a friendly call of half an hour, upon a parishioner, and

converses with him on religious subjects. Let the College minister seek access to the young men whom he addresses from the pulpit. Can any good reason be given for an omission of this, in the one case, more than in the other? What insurmountable obstacles lie in the way of a friendly, personal interview, at a proper time, with a student, for such a purpose? A pious student as much needs, and will be as glad to receive a visit from his minister, as a member of any parish church, from his. A student not of a religious character, certainly as much needs the counsels of christian friendship, as a young man in the business of a merchant, farmer, or mechanic. And the feelings of a gentleman, in the breast of a student, will ensure as proper a reception of a visit for religious conversation, as will be given by a young man in any other circumstances. At least respect for his instructor will induce him to accept an invitation affectionately given to call at the minister's study for the purpose of having such an interview.

We are aware of the objection, by some, that pastoral visits within the walls of College are impracticable; and this, from the fact, that a collection of students is a different kind of community from a common parish. We admit that there may be difficulties in pursuing a course of pastoral visiting among students, which do not exist in other communities. But we are not by any means prepared to admit that it is impracticable. The objection, as we have heard it made, seems to rest on the supposition, that students are not accessible in this way, or at least, that they are accessible with difficulty. We are apprehensive that this is an *a priori* conclusion, made out under the influence of the "fear of man" which "bringeth a snare." The experience of Dr. Doddridge, to which President Edwards refers, and the experience of every faithful minister, goes to show the objection groundless. There are very few men in society who are absolutely inaccessible, for conversation on religious subjects, when approached in a judicious and proper manner. And above all, it is not a tenable position, that any one *class* of men, as a whole, is inaccessible for such purposes. We admit that it may be impracticable to pursue

a course of pastoral visitation in a College, in the precise manner and form in which it is generally pursued in a common parish. Moreover, a College pastor or professor of theology, as well as any other man, may introduce religious subjects, in his interviews with the young men, and pursue them in such a way, as to make religion, and himself, and his visits, objects of aversion. In our remarks, we are going on the supposition, that the teacher of religion in a College will, of course, use good sense and Christian judgment, in this part of his duty: that he will patiently and faithfully study for the best way,—the wisest, and most acceptable, as well as most effectual way. We believe that young men, in other situations, are as accessible as any class of persons whatever, on the subject of religion. Judicious ministers find as many attached friends among the young men of their congregations, as in any other class of their hearers. Conversions are as frequent among them, as among others. And we know of no reasons why a judicious and faithful College minister should not have the same experience.

On this subject we are confident that nothing is wanting but more love to the souls of young men; more prayerful and holy devising of ways and means to do them good; more of wisdom in "winning souls," like that of Payson,—who never failed, we believe, to get access to any man, on the subject of religion, to whom he was resolved to gain it; more fearlessness in doing duty; in a word, more of the serious habits of thinking, feeling and acting, on this subject, which become watchmen for souls.

Our remarks have been made more particularly in reference to College pastors or professors of theology. They apply, however, to all the religious members of every College Faculty, as it respects private religious intercourse with students. The moral and religious relations of every instructor to his pupils, are deeply interesting. He meets his division, class, or the collective body of students, many times in the course of four years, to impart instruction and guide their researches on scientific subjects; takes an interest in their progress; perhaps converses with individuals out of the lecture room on interesting scientific subjects. But

shall he,—especially if a professed follower of Christ, himself,—shall he let pass the numerous opportunities occurring in the course of four short and precious years, and say little or nothing to them, individually or collectively, on that great subject, in comparison with which, the most interesting subjects of literary study are nothing, and less than nothing? Ought it to be sufficient, *will* it be sufficient to satisfy his conscience, on closing his connexion with his pupils, that he has done his duty, in his department of scientific instruction; in executing the laws of college; and in regulating their outward habits of study and of morality, and perhaps in having given them some general advice on the subject of religion? No: if he have the conscience of a heavenly minded Christian, these things alone performed, will not—cannot—satisfy him. As he takes his seat, on the day of their graduation, and sees a class of thirty, sixty, perhaps an hundred, young men, about to go forth, from College scenes, into a world of temptation; looking, for the last time,—in the relation of an instructor,—upon the face of each young man, as he receives his first academical honor and passes from his sight; his conscience will be satisfied with nothing short of his ability to say, before God, ‘my counsels of Christian affection have been often and earnestly given to that young man: my prayers have ascended, and my tears have fallen, before God, for him: I have not shunned to be faithful to his immortal spirit; I have sought to lead him to Christ Jesus.’

THE STANDARD OF PIETY ADOPTED BY STUDENTS IN COLLEGE, COMMONLY A TRUE INDEX TO THEIR RELIGIOUS CHARACTER FOR LIFE. A LETTER ADDRESSED TO A MEMBER OF ——— COLLEGE.

Communicated for this publication.

S. Carolina, May 6, 1830.

MY DEAR G——,

THE religious character, which a student sustains in College, you suppose to be a criterion of his subsequent piety. My observation on this important subject, is, so far as it goes, a confirmatoin of this opinion.

While at College, I was intimately

acquainted with fifty-four students, and knew by common consent and partial acquaintance the characters of thirty others, all professors of religion. It may be proper to explain what I mean by the religious character of a student in College. In the class of which I was a member, and in the succeeding class, there were forty who were members of the church previous to their entering College, and there were afterwards fourteen additions during a revival. In three or four years of College life, each student thoroughly understands the talents, disposition, moral and religious character of his own class, and acquires a general acquaintance with the characters of the classes preceding and succeeding his own. It becomes well understood, who of the “pious students” are governed by principle; who are uniform, consistent, decisive Christians; who seek *first* the kingdom of God for themselves and for their fellow students; who are never to be diverted from their *supreme object*, the cultivation of ardent piety, by the love of literary honors, or by the “blandishments of the good hearted fellows.” It becomes well understood, who are sacrificing the cultivation of their hearts, their duty to God, to the church, and to their fellow students, on the altar of ambition; by whom almost every moment, thought and wish, are occupied in acquiring present distinction for themselves, while their obligations to Christ and his church, and to their own souls, are reserved for a more convenient season. It becomes well understood, who are “unstable as water;” one term *at* meetings for prayer, and the next *absent*; one day becoming pledged in some effort to promote religion, and another day entering with equal zeal into clubs where the consistent Christian is never seen, and never popular; at one time devout, and at another the merriest among those who are never serious. The student who, during

his College years, had daily and fervently prayed for his companions, with reference to their future influence on mankind, would on the "Farewell Day" be likely to estimate correctly the good or evil, which might be expected from them.

I have now explained what I mean by a student's religious character in College, as constituting the balance in which to weigh his subsequent usefulness. After an absence of several years, I had occasion to spend a summer at the North. Nothing was more natural than to obtain every possible information relative to my companions in study. The following is the result.

No change favorable to religion was reported in a single instance, of those who lived through a revival in College, and graduated without being converted.

So far as the present religious character could be ascertained, of those who were known in College as religious, it exhibits a striking coincidence with their College piety.—Those of my class, whom I had the pleasure of seeing, remarked the fact as one to which their attention had been directed, with what unerring truth they had estimated, on leaving College, the character and influence of the religious part of the class.

Those students, who sustained the character of uniform and elevated piety, are at present scattered from the extreme of Maine to the centre of Illinois, far in the South, and among the inhabitants of Asia, and they are second to none, as resolute, indefatigable, humble and successful advocates of the Christian faith.

Of the ambitious, selfish, envious professors, one is an editor, decidedly unfriendly to religion. Some are lawyers, either out of the church, or inactive in it. Others are of infidel sentiments, enemies to Scripture truths and practical godliness. The remainder are, in the ministry, as they were in College; their selfish and suspicious hearts not yet warmed

into the generous, humble piety, which sacrifices all things for Christ, fearless of consequences. Those who needed stability and decision of religious character, when in College, no matter in what pursuit they are floating along the stream of time, render little service to the church of Christ up to this hour, because they have not stability of character.

Thus to a very great extent, and indeed almost without exception, has my observation of the piety of eighty students, taught me to believe that the religious character is formed and developed during College life, not, in ordinary cases, to undergo material alterations through subsequent periods.

A College life tries the heart, and proves it. If benevolence be the ruling principle, the field for its exercise is ample; if ambition, the temptation for literary distinction is irresistible; if pride, and levity, and religion, are to be alike cherished, if heaven and earth are to be held supreme by turns, there will never be wanting opportunities to bring reproach on Christ and on his religion. These remarks present to students in College the most urgent motives, to form a character of decided and elevated piety there, if they would lead an exemplary, useful life.

A revival of religion in College is never afterwards recollected with indifference, by those who felt and who acted in it. The future often develops forcibly its importance, by showing its results. The first who expressed a hope, in a season of this kind, was one of the youngest and of the most talented in the class.—The sensations which it excited among the pious were deep, full of hope, and inexpressibly encouraging. Much of that night was spent in prayer and thanksgiving. Eight years after this, I stopped at the Union Seminary, Prince Edward, Virginia. While I felt myself in a land of strangers, I was addressed by this same classmate, who informed me that the Presbytery was in session. I attend-

ed, saw five young men admitted to preach the gospel, and heard an appropriate and pathetic charge on the occasion from Dr. Rice. I have only to add, that this first convert of our College revival was one of the five, who with another convert of the same revival, admitted at the same seminary a few months earlier, are successfully preaching the gospel in Virginia.

MISCELLANIES.

Dependence on the Holy Spirit.

"WERE our revenue equal to the wealth of both the Indies; were our missionaries as numerous as the armed legions which cover the plains of Turkey; were they possessed of all the literature, and all the science of Christendom, without the Spirit of God they could do nothing toward the establishment of that internal dominion which is designated by the Kingdom of God within us. We may as well think to arrest the sun in his course, give laws to the winds by the words of our mouths, impede the torrent by the interposition of our foot, or control the movements of the majestic ocean by our commands, as think to change the state of the world, and bring it under the law of love, the perfect law of liberty, by any thing short of the omnipotent power of the Divine Spirit."

Rev. Dr. Philip's speech before the London Missionary Society.

An irregular life unfriendly to piety.

"I find it very difficult maintaining any sense of divine things, while removing from place to place, diverted with new objects, and filled with care and business. A settled, steady business is best adapted to a life of strict religion."

Brainerd.

To two candidates for the ministry, Brainerd "earnestly recommended frequent secret *fasting and prayer*; and enforced his counsel with regard to this, from his own *experience*, of the great comfort and

benefit of it, which, said he, I should not mention, were it not that I am a dying person."

Purity.

"Our purity should be dearer to us than our life; and our cry to God for help in temptation should be no less earnest, than the cry of a person in danger of being murdered. When we thus call upon him, he is ever near and ready to assist us."

Scott.

Melancthon and Luther.

"On one occasion, Melancthon was in company with Luther when the latter was in a very depressed state of mind. Melancthon, observing the circumstance, pointed him to some children who were standing by to be taught their catechism, and said, 'Take courage, brother, here are young soldiers training up for the Captain of Salvation.' What would those reformers have thought, if they had heard that there were 90,000 officers and 1,000,000 of rank and file, (the number of Sunday school teachers and scholars in 1828,) all training up to carry the Gospel to the heathen, to assault the kingdom of Satan, and to aid in carrying on the work of God when the present generation of ministers are asleep in their graves."

Milne and other missionaries, the fruit of Sabbath school instruction.

Rev. Dr. Philip, missionary to South Africa, who related the forgoing anecdote at an anniversary of the Sunday School Society in London, added—"When he commenced his ministerial labors at Aberdeen, he felt the importance of promoting Sunday school instruction, and the benefits which had resulted from the schools established in that town, were, at the present moment, incalculable. During the period that he labored there, twelve or fourteen young men went out into the field of ministerial labor, many of whom became missionaries. One of them was the lamented Dr. Milne, and another was the amiable Keith. Several other missionaries owed their first religious impressions to the tuition they received in Sunday schools."

—"He once had a conversation with a sailor who after being shipwrecked, had for two days and two nights been floating on a plank at the mercy of the waves. He asked the sailor what his feelings were in such a situation, and the answer was, that though he had not a Bible with him, he had been at a Sunday school when he was young, and knew that if he called on the name of the Lord he would hear him."

QUARTERLY LIST

OF ORDINATIONS AND INSTALLATIONS.

- JASON WHITMAN, ord. pastor, Cong. Saco, Maine, June 30, 1830.
- RICHARD WOODHULL, ord. pastor, Cong. Thomaston, Me. July 7.
- HENRY BLACKALLER, ord. priest, Epis. Somersworth, New Hampshire, May 21, 1830.
- SIMEON HALKETT, ord. pastor, Cong. Temple, N. H. July 7.
- JOHN M. PUTNAM, inst. pastor, Cong. Dunbarton, N. H. July 8.
- OTIS F. CURTIS, ord. evang. Irasburgh, Vermont, April 10, 1830.
- H. F. LEAVITT, ord. evang. Cong. Strafford, Vt. June 29.
- DANIEL WILD, ord. pastor, Cong. Brookfield, Vt. July 1.
- EDWARD SEAGRAVE, ord. pastor, Baptist, Scituate, Massachusetts, March 31, 1830.
- JOHN W. CHICKERING, ord. pastor, Cong. Bolton, Mass. April 14.
- STEPHEN MASON, inst. pastor, Cong. Nantucket, Mass. April 20.
- JOHN STARKWEATHER, ord. pastor, Cong. Billerica, Mass. April 22.
- THOMAS E. VERMILYE, inst. pastor, Cong. West Springfield, Mass. May 6.
- JAMES F. McEWEN, inst. pastor, Cong. Topsfield, Mass. May 12.
- WILLIAM NEWELL, ord. pastor, Unit. Cambridge, Mass. May 19.
- FRANCIS MASON, ord. miss. to Birmah, Bap. Boston, Mass. May 23.
- FESSENDEN, ord. pastor, Unit. Deerfield, Mass. May 26.
- ELI ADAMS, ord. evang. Cong. Middlefield, Mass. June 2.
- LOT JONES, institu. rector, Epis. Leicester, Mass. June 3.
- GEORGE W. HOSMER, ord. pastor, Cong. Northfield, Mass. June 9.
- ARTEMAS B. MUZZY, ord. pastor, Unit. Framingham, Mass. June 9.
- HOPE BROWN, ord. pastor, Cong. Shirley, Mass. June 22.
- LEVI PRATT, ord. pastor, Cong. Hatfield, Mass. June 23.
- ELISHA SLADE, Jr. ord. pastor, Bap. Somerset, Mass. June 30.
- TIMOTHY P. ROPES, inst. pastor, Bap. Weston, Mass. June 30.
- JONATHAN ALDRICH, inst. pastor, Bap. Beverly, Mass. June 30.
- DAVID SANFORD, inst. pastor, Cong. Dorchester, Mass. July 14.
- BRADLEY MINER, ord. pastor, Bap. Fall River, Troy, Mass. July 14.
- EDMUND A. CRAWLEY, ord. evang. Bap. Providence, Rhode Island, May 16, 1830.
- JOHN PRYOR, ord. evan. Bap. Providence, R. I. May 16.
- GEORGE W. HATHAWAY, ord. priest, Epis. Warren, R. I.
- CRANE, ord. deacon, Epis. Warren, R. I.
- CHARLES THOMPSON, inst. pastor, Cong. Humphreysville, Connecticut, April 14, 1830.
- HENRY HERRICK, ord. evang. Cong. Humphreysville, Ct. April 14.
- HEMAN ROOD, inst. pastor, Cong. New Milford, Ct. April 21.
- JOHN PRATT, ord. pastor, Bap. New Haven, Ct. May 12.
- STEPHEN HUBBELL, ord. pastor, Cong. Hamden, Ct. May 19.
- B. Y. MESSENGER, ord. evang. Cong. Hamden, Ct. May 19.
- JOSEPH WHITTLESEY, ord. pastor, Cong. Stonington, Ct. May 27.
- ABRAHAM BROWN, inst. pastor, Cong. Oxford, Ct. June 2.
- CHARLES HYDE, inst. pastor, Cong. Norwich Falls, Ct. June 2.
- WM. L. STRONG, inst. pastor, Cong. Reading, Ct. June 23.
- RODNEY G. DENNIS, inst. pastor, Cong. Somers, Ct. June 30.
- HIRAM P. ARMS, ord. pastor, Cong. Hebron, Ct. June 30.
- HORACE P. BOGUE, inst. pastor, Pres. Norwich, New York, Feb. 24, 1830.
- JOHN L. EDGERTON, ord. evang. Pres. Peru, N. Y. Feb. 26.
- JONA. H. NOBLE, ord. evang. Pres. New York, N. Y. April 21.
- ITHAMAR PILLSBURY, inst. pastor, Pres. Smithtown, N. Y. April 21.
- GEORGE R. RUDD, inst. pastor, Pres. Prattsburgh, N. Y. April 21.
- FRYE B. REED, ord. evang. Pres. Clintonville, N. Y. April 29.
- SOLOMON J. TRACY, inst. pastor, Pres. West Nassau, N. Y. May 5.
- B. B. GRAY, ord. pastor, Pres. Sheridan, N. Y. May 12.
- OBADIAH BEARDSLEY, ord. evang. Pres. Sheridan, N. Y. May 12.
- TIMOTHY STILLMAN, ord. evang. Pres. Sheridan, N. Y. May 12.
- JUDAH I. ABRAHAM, ord. missionary, Pres. New York, N. Y. May 12.
- GEORGE C. WOOD, ord. evang. Cong. Henrietta, N. Y. June 2.
- JOSEPH M. SADD, ord. evang. Cong. Henrietta, N. Y. June 2.
- JOEL GOODELL, ord. evang. Cong. Henrietta, N. Y. June 2.
- CYRUS NICHOLS, ord. evang. Cong. Henrietta, N. Y. June 2.
- ASA JOHNSON, ord. evang. Cong. Henrietta, N. Y. June 2.
- ALFRED WRIGHT, ord. evang. Cong. Henrietta, N. Y. June 2.
- BENJAMIN F. HOSSEY, ord. evang. Cong. Henrietta, N. Y. June 2.
- LUTHER SHAW, ord. evang. Cong. Henrietta, N. Y. June 2.
- ANSEL BRIDGMAN, ord. evang. Cong. Henrietta, N. Y. June 2.
- JOHN B. PRESTON, ord. evang. Cong. Henrietta, N. Y. June 2.
- ABIJAH BLANCHARD, ord. evang. Cong. Henrietta, N. Y. June 2.
- RICHARD DUNNING, ord. pastor, Pres. North Penfield, N. Y. June 2.
- DANIEL T. WOOD, inst. pastor, Pres. Middletown, N. Y. June 9.
- HENRY AXTELL, inst. pastor, Pres. Lawrenceville, N. Y. June 16.
- JONATHAN CONE, inst. pastor, Pres. Durham, N. Y. June 16.
- CHARLES E. FURNAM, ord. evang. Pres. Cayuga, N. Y. June 17.
- SILAS C. BROWN, inst. pastor, Pres. West Bloomfield, N. Y. June 24.
- CHAUNCEY E. GOODRICH, ord. pastor, Pres. Salisbury, N. Y. July 1.
- HORACE DOOLITTLE, ord. pastor, Pres. Springfield, New Jersey, March 30, 1830.
- SYLVESTER COOK, ord. evang. Pres. Mendham, N. J. March 30.
- R. K. RODGERS, inst. pastor, Pres. Bound Brook, N. J. May 5.
- GEORGE KIRK, ord. priest, Epis. Philadelphia, Pennsylvania, April 4, 1830.
- GEORGE MINTZER, ord. priest, Epis. Philadelphia, Penn. April 4.
- ADAM MILLER, inst. pastor, Pres. Harford, Penn. June 28.
- ELIJAH BUCK, ord. evang. Pres. Harford, Penn. June 28.
- SAM'L G. WINCHESTER, ord. pastor, Pres. Philadelphia, Penn. May 4.

JOHN K. CUNNINGHAM, inst. pastor, Montrose, Penn. May 15.

ALEXANDER HITSELBERGER, ord. priest, R. Catholic, Maryland, April 27, 1830.

JONATHAN SILLIMAN, inst. pastor, Pres. New Kent Co., Virginia, April 17, 1830.

JOSEPH E. CURTIS, ord. evang. Pres. New Kent Co., Va. April 17.

HENRY SMITH, ord. evang. Pres. Bethany, Lunenburg Co., Va. June 5.

JOHN COLE, ord. priest, Epis. Norfolk, Va. June 20.

RICHARD CAMPBELL, ord. evang. Pres. Three Springs, Brook Co., Va. June 23.

JOHN H. HILL, ord. priest, Epis. Norfolk, Va.

THEODORE B. BARTOW, ord. deacon, Epis. Savannah, Georgia, April 25, 1830.

JOHN M. ELLIS, inst. pastor, Pres. Jacksonville, Illinois, April 4, 1830.

GEORGE STACEY, ord. evang. Pres. Rock Spring, St. Clair Co., Ill. May 9.

LEVI D. HOWELL, ord. evang. Pres. Cincinnati, Ohio, April 20, 1830.

ROBERT J. HALL, ord. evang. Pres. Cincinnati, Ohio, April 20.

ALEXANDER RANKIN, ord. evang. Pres. Cincinnati, Ohio, April 20.

WM. McILWAINE, ord. pastor, East Liberty, Ohio, April 20.

J. L. BELLVILLE, inst. pastor, Pres. Washington, Ohio, June 1.

— WEAVER, ord. pastor, Pres. Franklin, Ohio, June 2.

JOHN D. HUGHES, ord. pastor, Pres. Springfield, Ohio, June 16.

State not specified.

ISAAC F. ADAMS, ord. Pres.

WILLIAM A. STRATTON, ord. Pres.

PHILIP GADSDEN, ord. priest, Epis. April 14,

— RICE, ord. priest, Epis. April 22.

— JOHNS, ord. priest, Epis. April 22.

Whole number in the above list, 103.

SUMMARY.

Ordinations	76	STATES.	
Installations	27	Maine	2
		New Hampshire	3
		Vermont	3
		Massachusetts	20
		Rhode Island	4
		Connecticut	12
		New York	29
		New Jersey	3
		Pennsylvania	6
		Virginia	6
		Georgia	1
		Illinois	2
		Ohio	7
		Not specified	5
OFFICES.			
Pastors	54		
Evangelists	33		
Priests	9		
Deacons	2		
Rector	1		
Missionaries	2		
Not designated	2		
DENOMINATIONS.			
Congregational	36		
Presbyterian	39		
Baptist	9		
Episcopal	11		
Unitarian	3		
Roman Catholic	1		
Not designated	4		

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology, and Missionaries.

SAMUEL AMBROSE, at. 77, Bap. Sutton, New Hampshire. May 30, 1830.

WILLIAM ELLIOT, at. 81, Bap. Mason, N. H. June 4.

WILLIAM A. PORTER, at. 31, Williamstown, Massachusetts. April 2. Prof. in Williams College.

JOSEPH ESTABROOK, at. 71, Cong. Athol, Mass. April 18.

AMOS BROAD, at. 55, Bap. Woodbridge, Connecticut.

ISAAC KIMBALL, at. 46, Bap. New Haven, Conn. Pastor of chh. in Wallingford, Conn.

MOSES AMEDON, Meth. Watervliet, New York. March 21. Local Preacher.

NICHOLAS COGGESHALL, Metho. Pharsalia, N. Y. March 22. 3 years Local Preacher.

DANIEL McDONALD, D. D. at. 44, Geneva, N. Y. March 25. Prof. in Geneva College.

— LAMB, Bap. Springwater, N. Y. June 4. Killed by the falling of a bank of earth.

— SANBORN, Painted Post, N. Y. June 16. Suicide.

THOMAS BLUNT, Meth. Norfolk, N. Y.

JOHN ANDERSON, D. D. Presb. Buffalo, Pennsylvania. April 7. Residence near Pittsburgh, Penn.

CHARLES CHALFANT, at. 80, Metho. near Brownsville, Penn. May 18.

WILLIAM STRAWBRIDGE, at. 74, Bap. Lower Providence, Penn.

JAMES JONES, D. D. at. 75, near Smyrna, Delaware.

JOY WALKER, Hampton, Virginia. April 31.

JAMES GARNETT, at. 86, Bap. Culpepper Co., Va. April 16.

CLARK GRISWOLD, at. 39, Meth. Canton, Va. April 25.

RICHARD L. GREEN, at. 69, Meth. Norfolk, Va. May 27.

JAMES VANN, Meth. Cumberland Co., North Carolina. May 12. Local Preacher.

JOHN JUSTICE, at. 88, Meth. Duncombe Co., N. C.

THOMAS POLHILL, Beach Island, South Carolina. April 10. Res. near Robertville.

THOMAS AVANT, at. 64, Meth. Georgetown, S. C. April 21.

WILLIAM H. SHANNON, Meth. Greene Co., East Tennessee. Feb. 4. Itinerant Preacher.

CHARLES HAFF, Lincoln Co., Missouri. January.

State not specified.

DAVID S. BOUTON, Methodist missionary. Dec. 21, 1829.

JOHN PENNINGTON, Meth. mis. Jan. 22, 1830. Local Preacher.

WASHINGTON MASON, Meth. mis. Feb. 10. Itinerant Preacher.

LEROY COLE, Meth. mis. March 6.

SUMMARY.

		STATES.	
AGES.		New Hampshire	2
		Massachusetts	3
		Connecticut	2
		New York	6
		Pennsylvania	3
		Delaware	1
		Virginia	4
		North Carolina	2
		South Carolina	2
		(East) Tennessee	1
		Missouri	1
		Not specified	4
		DATES.	
		1829. December	1
		1830. January	2
		February	2
		March	4
		April	8
		May	4
		June	3
		Not specified	7

DENOMINATIONS.

Congregational	1
Presbyterian	1
Baptist	7
Methodist	14
Not specified	8

CHRISTIAN REGISTER:

OR

ANNUAL VIEW

OF THE

EFFORTS MADE FOR THE DIFFUSION OF CHRISTIANITY THROUGHOUT
THE WORLD.

1830.

INTRODUCTORY.

It is about forty years since the attention of Protestant Christendom began to be awakened to the deplorable moral state of the unevangelized part of the population of the globe. This attention has gradually increased and extended, till all the important divisions of the Protestant church are pledged, in a greater or less degree, to systematic exertions, for the universal diffusion of Christianity.

It becomes, therefore, an object of no little importance frequently to survey the actual condition of the unenlightened as well as the nominally Christian nations, to estimate the progress already made, and the means necessary for the perfect accomplishment of the great work yet to be done.

M. Adrien Balbi, a distinguished French statistical writer, estimates the population of the globe at *seven hundred and thirty seven millions*, distributed as follows.

	Surface in sq. miles.	Inhabitants.
Europe,	2,793,000	227,700,000
Asia,	12,118,000	390,000,000
Africa,	8,516,000	60,000,000
America,	11,046,000	39,000,000
Oceanica,	3,100,000	20,300,000
Total,	37,573,000	737,000,000

Malté Brun divides the inhabitants of the earth according to their religious belief as follows. He estimates the whole number to be but 642,000,000.

Roman Catholics,	116,000,000	Jews,	4,000,000
Greek Church,	70,000,000	Mohammedans,	100,000,000
Protestants,	42,000,000	Pagans,	310,000,000
Total of Christians,	228,000,000	Total of Jews, &c.	414,000,000
		Total of Christians,	228,000,000
		Grand Total,	642,000,000

OBSTACLES TO THE DIFFUSION OF CHRISTIANITY.

1. Large portions of the earth are yet unexplored, and many parts entirely unknown. Scarcely *two fiftieths* of Africa have yet been visited by Europeans.
2. The influence of climate—the violent heat of some portions of the earth, and the extreme cold of others.
3. The wandering habits of the scattered population in the northern divisions of Europe, Asia, and America.

* Our authorities we have not judged it advisable to specify in detail. The principal works which we have consulted are Malté Brun's Geography; the published volumes of the American Encyclopædia; the principal Literary Reviews; Religious and Missionary Periodicals; and Reports of various Societies.

4. The great number of languages and dialects employed among the various tribes of men. In Africa there are from 100 to 150, so dissimilar, that they defy all attempts at classification.

5. The influence of the iron despotisms of many governments. The millions of China, Japan, Turkey, &c. are controlled almost as perfectly and mechanically as the wheels in a manufactory.

6. The divisions, hereditary and deep seated, of innumerable multitudes into CASTES. Those prejudices, which divide the Brahmin and the Pariah of Hindoostan, are in many respects similar to those which separate the white men and negroes of other countries.

7. The immense funds which are vested in iniquitous undertakings. The slave trade has enriched a few, while it has ruined millions.

8. The nature of the employment of some descriptions of laborers,—being adverse to mental and moral improvement.

9. The influence of a corrupt and wicked priesthood in many parts of the world. In Abyssinia, for instance, this is one of the greatest impediments to pure Christianity.

10. The utter hostility to every thing foreign in the immense empires of China, Japan, &c.

11. The bloody, exclusive, exterminating spirit of the Mohammedan religion.

12. The high antiquity of many of the Pagan forms of religion—entwined around all the affections of the soul.

13. The jealousies and unnatural rivalries of different denominations of Christians.

14. The great and almost insuperable obstacle arising from the deficiency in the number of preachers of the gospel.

15. The want of a deep feeling of personal responsibility on the part of real Christians. They are governed by the "charity of instinct, more than by the charity of principle."

16. The power and malice of fallen spirits.

ENCOURAGING CIRCUMSTANCES.

1. An immense population, in some portions of the world, are crowded together in small territories, as in Bombay, Siam, &c. In China *one fifth* of the human race speak substantially the same language.

2. Another encouraging circumstance is the political revolution in the countries around the Mediterranean—the wane of the Islam Power.

3. The division of the Mohammedans into two great parties—the Sunnites, who hold to the book of traditions, and the Shiites, or Separatists, who reject it. The Persians, who are attached to the latter class, are rendered, in consequence of their hostility to the other party, much more tolerant and open to conviction.

4. The recent providential distribution of political power. Though but a small proportion of the population of the globe bear the Christian name, yet about one half are under Christian governments, and, in some measure, subjected to wholesome laws. The following table will show the correctness of this remark.

Population under Christian governments,	. . . . .	387,788,000
" " Mohammedan "	. . . . .	72,000,000
" " Heathen "	. . . . .	277,212,000
Total,		737,000,000

Those under Christian governments are thus divided:—

Protestant States,	. . . . .	193,624,000
Roman Catholic States,	. . . . .	134,164,000
Russian, or Greek Church,	. . . . .	60,000,000
Total,		387,788,000

Almost one hundred and fifty millions belong to the British Empire.

5. Another circumstance of promise is the diffusion of the English language. Wherever English and American seamen and missionaries go, wherever colo-

nies from England or America are planted, there the English Literature, the English Theology, and the English Bible will be found.

6. Owing to the impoverishment of Spain and Portugal, and the effects of the French Revolution, all the Romish missions in India, Persia, Syria, Egypt, and Africa, are upon the point of extinction; or at least are in a state of utter weakness.

7. The mighty machinery of the press. At least *forty* presses are constantly employed at various mission stations. A large number in Christian countries are vigorously co-operating in the diffusion of valuable Christian knowledge. By means of the press, the overgrown idolatrous systems of southern Asia are undermining. "The natives of India have begun to read to an extent never before known. This naturally leads them to compare their own system of religion and morals with that contained in the sacred Scriptures." "The languages of the East have been mastered. Two independent versions of the Scriptures into Chinese by the missionaries have excited the admiration of Europe."

8. During the last twenty years, depopulation and the dismemberment of Empires have been reducing the strength of every Mohammedan and of every Romish power in the world; while the only States that have materially added to their population, are Great Britain, Russia and America.*

9. An awakened sensibility on moral subjects. The conscience of the civilized world is undergoing a purification of most auspicious omen. In the United States an inroad has been made on the dominions of vice, such as has not been known since the settlement of the country, nor since the Saxons settled in the British Islands. The voluntary abstinence of 100,000 individuals from a deadly though flattering poison, is prophetic of greater things yet to come.

10. More than two millions of children and youth are habitually studying the oracles of God.

11. The interest which is excited in the *right* interpretation of the Scriptures, is a point of unspeakable interest. One individual is accomplishing a change in this respect, such as one other effected, in the mode of philosophizing, some centuries since.

12. The signal manifestations of the power and presence of the Holy Spirit in these latter days. What but the inspiration, which is from on high, moved the hearts of the Islanders in the Pacific seas to the abolition of idolatry, before a missionary was sent to their shores?

13. The true sayings of God. **JEHOVAH IS IN THE MIDST OF HIS CHURCH;** to her will soon be given the greatness of the dominion under the whole heaven.

Oceanica.

This term is chosen by Malté Brun to designate the various groupes of Islands in the Pacific Ocean. It includes Polynesia, Australasia, and the Indian Archipelago.

POLYNESIA.

This name is derived from two Greek words, signifying "many islands." The principal groupes are the Pelew; Caroline, 80 in number; Friendly, numbering more than 100; Navigators, seven in number; Marquesas; Georgian, consisting of the Islands of Otaheite and Eimeo; Society; and Sandwich.

SANDWICH ISLANDS.

These Islands were discovered by Capt. Cook, in 1778. They are ten in number, lying between 18° 50', and 20° 20' North Latitude, and 154° and 160° West Longitude. The following table gives the length, breadth, and area.

	Length.	Breadth.	Area.		Length.	Breadth.	Area.
Hawaii,	97	78	4000	Oahu,	46	23	520
Maui,	48	29	600	Tauai,	28	32	520
Tahurawa,	11	8	60	Niihau,	20	7	80
Ranai	17	9	100	Taura,	} barren rocks.		
Morokai,	40	7	170	Moroġini,			

* See the London Eclectic Review, 1838.

At the time Capt. Cook visited these islands, the population was estimated at 400,000. Various causes, particularly the intercourse of foreigners and infanticide, had reduced the population at the time of the establishment of the mission to 180,000. These islands are much resorted to by the ships which periodically visit the northern seas.

American Board of Missions.

This mission was commenced in 1820.

Islands.	Stations.	Missionaries.*	Ass'ts.	Nat. Ass'ts.
Oahu,	Honoruru,	H. Bingham, E. W. Clark,	9	
Hawaii,	{ Kairua,	A. Thurston, A. Bishop,	2	
	{ Waiakea,	Joseph Goodrich,	1	1
	{ Kaaveroa,	Samuel Ruggles,	1	1
Maui,	Lahaina,	Wm. Richards, L. Andrews, J. S. Green,	3	2
Tauai,	Waimea,	S. Whitney, P. J. Gulick,	3	

SUMMARY.

Islands.	Stations.	Missionaries.	Assist.	Nat. Assist'g.	Nat. Com'ts.	Nat. Teachers.	Scholars.
4	6	11	19	4	90	500	45,000

The congregations which convene, in some of the islands, to hear the Gospel preached, amount to 3,000. Ten years since, not a single native, on the islands, knew a single letter of any alphabet. Now, a third of the population are learners. At the mission presses, two in number, *ten millions six hundred and sixty five thousand* pages have been printed in the language of the Sandwich Islands. The four Gospels are published, and other parts of the Bible are in a course of preparation. As a proof of the progress of the natives in civilization, it is stated that one of the missionaries solemnized, in one year, 611 marriages. The Rev. C. S. Stewart, a Chaplain in the United States' Navy, who lately visited the Islands, says, "The harvest for eternal life is rich and wide, with scarce a single reaper for tens of thousands." A number of additional missionaries will probably soon sail to join this mission.

London Missionary Society.

The missions of this Society are established on the Friendly, Harvey, Society, Ravaivai, Georgian, and Marquesas Islands.

Islands.	Stations.	Missionaries.	Nat. Ass'ts.	Scholars.
Georgian,	Tahiti.	Waughtown,	C. Wilson,	100
		Hankey City,	Henry Nott,	
		Wilk's Harbor,	G. Pritchard,	200
		Burder's Point,	D. Darling,	
		Hawies' Town,	John Davies,	230
	Eimeo.	Bogue Town,	W. P. Crook,	350
		Robey Town,	Wm. Henry,	220
		Blest Town,		
		Griffin Town,	J. M. Orsmond,	23
		Maiaoite,		3
Society,	{	Huahiné,	C. Barff,	
		Raiatea,	John Williams,	
		Tahaa,		
		Borabora,	George Platt,	
		Maupiti,		2
Harvey,	{	Rarotonga,	C. Pitman, A. Buzacott,	30
		Autulaki,		2
		Mitiaro,		2
		Atui,		2
		Mangeea,		2
Ravaivai, 5 Islands,				15
Marquesas,	{	Uahou,		2
		Tahuata,		2
Friendly,		Tongataboo,		3

The returns from the above islands in the two last Reports of the London Society (1828-29) are very imperfect. Civilization advances with as much rapidity as could be expected. A vessel of 60 tons has recently been built, chiefly from materials raised on the islands, and by native carpenters. The raising of cotton, and the making of sugar have been introduced. The following general estimate may come near the truth.

* By the term Missionaries, we mean ordained ministers, or licensed preachers, European and American; by Assistants, all the helpers of missionaries from foreign lands, female as well as male; by Native Assistants, individuals laboring in the more important capacities. The wives of missionaries are not generally mentioned. Except in the South Sea Islands, native assistants include the native laborers of all descriptions.

GENERAL SUMMARY.

Groupes of Isl'ds.	Isl'ds.	Stations.	Missionaries.	Ass'ts.	Nat. Ass'ts.	Comm'ts.	Nat. Teach.	Schol.
5	20	30	13	11	34	2,300	100	3,000

Wesleyan Missionary Society.

Groupe.	Islands.	Stations.	Missionaries.	Communicants.	Scholars
Friendly, Tongataboo,	{	Hihifo,	John Thomas,	10	15
		Nukualofa,	N. Turner, W. Cross,	50	150
Total, 2 stations ; 3 missionaries ; 60 communicants ; 165 scholars.					

REMARKS.

The following general results in regard to the London Missions on the Society and Georgian Islands, are true, in a much higher sense in some particulars, of the Sandwich Islands. They are taken from a sermon of the Rev. John Griffin, of England.

1. The missionaries have formed a language never before reduced to letters, and arranged a dictionary of more than 2,000 words.

2. They have taught multitudes of adults, and especially of the children, to read. The next generation will be a reading community.

3. The inhabitants have made rapid advances in civilization, as their improvements in various mechanic arts show.

4. An astonishing change has been effected in morals and religion. The Sabbath is probably better observed than in England.

5. Many persons have been truly converted to God. One of the missionaries says that he knows not a family in Tahiti, (Otaheite,) which is not a family of prayer.

6. A wonderful improvement has taken place in their individual and national character. A nation of thieves and murderers has been transformed into a mild, generous, trust-worthy people. A constitution of civil government has been formed, which acknowledges the supremacy of law.

7. Another interesting fact is the Christian zeal and devotedness of many of the natives. One church, in two years, sent to the other islands nine of their number as missionaries.

AUSTRALASIA.

Australasia comprises New Holland, New Zealand, New Guinea, and the neighboring small islands. New Holland, with the exception of the coasts, is nearly unknown. The British Government first used it, as an asylum for convicts, in 1788. The Colonists have now towns regularly laid out, Courts, Literary Institutions, Newspapers, Churches, &c. In parts of New Holland, and in Van Diemen's Land, the climate is one of the most agreeable and salubrious in the world.

New Zealand is divided by straits into two large islands. The southern contains 36,000 square miles. The inhabitants belong to the same race as the Polynesians—Malay. They are a high spirited and warlike people; women often commit suicide when their husbands die. The dreadful massacres of Europeans, in several instances, were owing to affronts and atrocious cruelties practised upon the natives.

New Zealand is now open, in every part, to the introduction of Christianity and the arts of civilization.

Church Missionary Society.

Islands.	Stations.	Missionaries.	Ass'ts.	Nat. Ass'ts.	Com'ts.	Nat. Tea.	Schol.
New Holland,	N. S. Wales,	Lisk & Norman,	2				
New Zealand,	{ Pyhea,	H. & W. Williams,	7			3	93
	{ Kiddeekidee,	W. Yate,	6			2	73
	{ Rongheeboo,		4			1	33

Total, 4 stations; 5 missionaries; 19 assistants; 6 teachers; 199 scholars.

The state of the mission is peace. Though none give evidence of having become new creatures in Christ Jesus, yet there is a gradual change for the better.

Wesleyan Missionary Society.

One station, Mangunga; John Hobbs, James Stack, white missionaries; 3 assistants.

INDIAN ARCHIPELAGO.

The Islands comprised under this designation are termed by Malté Brun, North Western Oceanica. They are Sumatra, Java, Borneo, the Philippines, and the Moluccas. The inhabitants are of two kinds, Malays, and Oceanian negroes, or Papuans.

Sumatra is 1,040 miles in length, and from 55 to 235 in breadth. Java is 690 miles long, and from 80 to 140 in breadth. Borneo, next to New Holland the largest island in

the world, is about 800 miles long, and 700 broad, with a population estimated at from 3,000,000 to 5,000,000. Several European nations have attempted to form settlements on the island, but the Dutch alone have succeeded. Their chief profits are derived from pepper and diamonds. One of the native princes has a diamond worth 1,200,000 dollars. The natives are intelligent but treacherous.

Baptist Missionary Society.

At Sumatra, Mr. Ward is translating the Scriptures into a new version of Malay. Mr. Bruckner of Java is at Calcutta, preparing a font of Javanese types.

London Missionary Society.

Rev. W. H. Medhurst is diligently laboring at Batavia, with native assistants. Several thousand copies of elementary books have been printed at the lithographic press.

Netherlands Missionary Society.

This society have established missions at Amboyna, Celebes, Java, and the neighboring small islands.

Islands.	Missionaries.	Islands.	Missionaries.
Amboyna,	Kam.	Depok,	Akersloof.
Timor Koeping,	Le Bruyn.	Rivuw,	Wentink.
Ternate,	Jungmichel.	Rotty,	Linden.
Banda,	Finn.	Letty,	Winckotter.
Celebes,	Hellendoorn.	Kisser,	Dommers & Baer.
Ceram,	Vonek.	Moa,	Luyke, Hoeffker and Verhaag.

In eight islands there are 57 teachers and 4,219 scholars.

GENERAL SUMMARY,—*Polynesia, Australasia, and the Indian Archipelago.*

<i>Society.</i>	<i>Date of Com.</i>	<i>Stations.</i>	<i>Missionaries.</i>	<i>Assist's.</i>	<i>Native Assist's.</i>	<i>Communicants.</i>	<i>Nat. Teach.</i>	<i>Scholars.</i>
Church Missionary Society,	1815	4	5	19			6	199
London Missionary Society,	1797	31	14	12	40	2,400	100	3,000
Wesleyan,	1827	3	6	6		164		324
Baptist Missionary Society,		2	2					
Netherlands,		12	15	12			57	4,219
American Board Com. For. Missions,	1820	6	11	19	4	90	500	45,000
Total, 6 Societies,		58	53	66	44	2,654	663	52,742

Africa.

EXTENT. Africa is a vast peninsula, forming a triangle, with its vertex towards the South, 5,000 miles in length, 4,600 in breadth, with an area of about 13,000,000 square miles. It possesses immense chains of mountains and boundless deserts; but on the whole is more level, and has less inland water communication, than any other quarter of the globe.

CLIMATE. The general climate is that of the torrid zone, ten thirteenths of it being within the tropics. The heat is greatly owing to the immense deserts of burning sand. It is moderated by the annual rains, the sea breezes, and the mountains.

DIFFERENT RACES OF INHABITANTS. 1. The Moors, who are probably descendants of the ancient Numidians. 2. The Negroes, living in Central and Western Africa. 3. The Caffres, distinguished from the negroes in some important respects, and occupying the Eastern coast. The Hottentots are a peculiar race, with no inconsiderable resemblance to the Chinese. The Copts, Nubians and Abyssinians are a mixed people, partly African, and partly Asiatic.

LANGUAGES. The Arabic is the leading language of the North. The Berber and Shelluh tongues are spoken in the Barbary States. The Mandingo is used from the Senegal to the Niger. In Abyssinia the Tigré and Amhara prevail. The languages of the negroes are as multifarious as the nations. In Sahara alone, 43 languages are said to be spoken.

POPULATION. Estimates of the population of this continent must of course be in a great degree conjectural. The new American Encyclopædia states it at 100, or 110,000,000. Probably this estimate is too high, while that of Balbi—60,000,000—is probably below the truth. The last named writer thus distributes the population.

Egypt,	3,000,000	English Africa,	270,000	Upper Bambarra,	500,000
Tigrè,	1,500,000	Spanish “	208,000	Felatahs,	3,000,000
Amharra,	1,000,000	French “	135,000	Tripoli,	1,500,000
Bornou,	2,000,000	Benin,	1,500,000	Tunis,	1,800,000
Changamera,	840,000	Dahomey,	900,000	Morocco,	5,000,000
Madagascar,	4,000,000	Ashantee,	3,000,000		
Portuguese Africa,	1,440,000	Fouta Toro,	700,000		

Many portions of Central Africa are not included in the above enumerations.

RELIGIONS. Mohammedanism is diffused over the Northern and most of the Eastern Coast. Christianity, in great diversity of forms, and with scarcely any of its true spirit, is professed, in Abyssinia, Egypt, &c. The most disgusting Fetichism prevails among most of the negro nations, demanding very filthy rites, and in some cases, human sacrifices.

HISTORY OF DISCOVERY IN AFRICA.

Though this Continent has been known in history for 3000 years, yet a large part of it, probably forty eighths of the whole, remain unexplored. The following table will give the most important facts in reference to the History of Discovery.

Name.	Country.	Years visited.	Died.	Countries visited, and Remarks.
Bruce,	Scotland,	1768-73	1794	Sources of the Nile, Abyssinia.
Ledyard,	United States,	1787-88	1788	Egypt. Died at Cairo.
Lucas,	England,			North Africa. Unimportant.
Houghton,	“	1790-91	1791	Regions around the Senegal and Gambia.
Park,	Scotland,	1794-97		River Niger. Of great interest and value.
Maxwell,	England,	1794		Rivers Zaire and Congo.
Browne,	“	1793		E. Africa, Sennaar, Darfur.
Barrow,	“	1797		Colony of the Cape.
Hornemann,	Germany,	1799	1802	Reached Mourzouk. Died.
Park,	England,	1804-5	1805	Killed on the Niger.
Salt,	Scotland,	1809-10		Abyssinia. Valuable. Consul in Egypt.
Adams,	United States,	1810-13		First who returned from Timbuctoo. Sailor.
Burckhard,	Germany,	1817	1817	Able man. Died in Egypt.
Lyon & Ritchie,	England,	1819		Fezzan, Mourzouk, where Ritchie died.
Campbell,	“	1818-19		Old Lattakoo, 900 miles from Cape Town.
C. F. Latrobe,	“	1815-16		South Africa.
Laing,	“	1824-26	1826	Killed near Timbuctoo.
Clapperton, &c.	Scotland,	1822-25		Clapperton reached Soccatoo.
Ruppel,	Germany,	1825-26		Oasis in west of Nubia.
Tuckey,	England,	1826		Explored the Congo.
Clapperton,	Scotland,	1825-27	1827	Died at Soccatoo.
Caille,	France,	1827-28		First European returned from Timbuctoo.

Though these enterprizes have been attended with a great sacrifice of lives, and though the immediate object of most of them,—the discovery of the source and termination of the Niger,—has not been attained, yet very important results have been secured. A great number of geographical positions have been laid down; a large and interesting population has been discovered in Central Africa, favorably disposed to intercourse with foreigners. A great amount of valuable information, in regard to the manners, customs, and religion of the natives has been gained, which may be made eminently subservient to the diffusion of Christianity.

SLAVE TRADE.

HISTORY. About the year 1502, a few slaves were sent from the Portuguese settlements in Africa, to the Spanish Colonies in America. In 1511, Ferdinand V. of Spain, permitted them to be transported in great numbers. In consequence of the terrible destruction of the Indians,* Bartholomew de las Casas, a benevolent Catholic Bishop, proposed to Cardinal Ximenes of Spain, to establish a regular commerce in African slaves, in order to save the Indians from extirpation. Ximenes replied that it would be very wrong to save

* In Hispaniola, during the space of fifteen years after the Spaniards landed, the Indians were reduced from 1,000,000 to 60,000.—See Robertson's *America*.

the inhabitants of one continent by destroying those of another. In 1517, Charles V. permitted one of his Flemish favorites to import 4,000 Africans into America. The first importation of slaves by Englishmen, was in the reign of Elizabeth, in 1562. The first slaves brought into America were by a Dutch ship in 1620, which landed 20 at Jamestown, Va.

MEANS BY WHICH SLAVES ARE PROCURED. The slaves consist *first* of prisoners of war; *secondly*, of free persons sold for debt, or on account of real or imputed crimes, particularly adultery and witchcraft; *thirdly* of domestic slaves, sold for the profit of their masters; *fourthly*, of persons made slaves by various acts of oppression, violence, or fraud.

EVILS. Dreadful waste of human life. The premature deaths of the seamen engaged in it is very great. Out of 3,170 seamen who left Liverpool, in the slave ships in 1787, only 1,428 returned. By comparing a great variety of documents, we are inclined to believe that the following estimate of the number of individuals, who have been the victims of the traffic, will approximate near to the truth. It will be recollected that Great Britain, Holland, France, Spain, Portugal, South America, and the United States, have all been deeply concerned. The number of slaves carried from the coast of Africa in British vessels alone, previously to the abolition, was 38,000 annually.

Since the commencement of the trade 300 years.

For the first	50 years	50,000 annually is	2,500,000
For the second	50 years	100,000 annually is	5,000,000
For the third	50 years	150,000 annually is	7,500,000
For the next	100 years	200,000 annually is	20,000,000
For the last	50 years	100,000 annually is	5,000,000
Total,			40,000,000

All accounts lead us to the conclusion that at least the death of an equal number is accomplished by the wars and massacres, and conflagrations of towns and villages, which have made a portion of the African coast a lively emblem of the infernal pit. So we have

Africans torn from the coast and carried into bondage,	40,000,000
Africans murdered at home by the trade,	40,000,000

This accursed traffic then has brought to a violent death, or consigned to a bondage interminable and dreadful, EIGHTY MILLIONS of human beings. A writer in the London Evangelical Magazine estimates the number at *one hundred millions*.

Another of the evils of the slave trade is the invincible prejudice which it has created, in multitudes of cases, against all white men indiscriminately.

It has entailed upon the fairest portions of the American continent the evils of a slave system, ruinous to all the personal and social and political interests of a people.

ABOLITION. In 1785, the President of Magdalen College, Cambridge, England, gave out as the subject of a prize essay, "Is it right to make slaves of others against their will?" The prize was gained by *Thomas Clarkson*. In May 1787, a committee of 12 individuals was formed in London to procure the abolition of the slave trade. In Feb. 1788, by order of the King, a Committee of the Privy Council took the subject into consideration. It was introduced into Parliament, May 9, 1788, by William Pitt. After a severe struggle of twenty years, in which various motions were carried and rescinded by turns, a bill was introduced into the House of Lords, January 4th, 1807, for its immediate and total abolition, and carried 100 to 36. In the Commons it passed almost by acclamation—283 voting in the affirmative—*sixteen* in the negative. On the 25th of January, 1807, just as the sun reached his meridian, the bill received the royal assent.*

The following table will give some of the more important facts in relation to its abolition in other countries.

Countries.	Date.	Remarks.
Great Britain,	1807	Sharp, Clarkson, Wilberforce, Pitt, Fox, Burke.
United States,	1808	Piracy, 1819. Many now engaged in it.
Denmark,	1814	Never greatly concerned.
France,	1815	In a great degree a nominal abolition.
Netherlands,	1818	Mutual search with English ships.
Spain,	1820	Scarcely more than nominal.
Austria,	1824	When a slave touches an Austrian ship, he is free.
Portugal,	1828	Still concerned. Abolished north of Equator, 1815.
Brazil,	1829	Deep in guilt, 30,000 slaves stolen in a year.

* See an interesting abridgment of Clarkson's History of the abolition of the Slave Trade, published in two vols. 18mo. by Mr. P. A. Brinsmade, Augusta, Me.

The means for removing this dreadful traffic, are,—1. Enlightening the public mind, and arousing the public conscience. 2. Establishment of colonies on the coast. 3. Abolition of slavery.

COLONIZATION IN AFRICA.

The following countries have established factories, colonies, &c. for various purposes, on different points of the African coast.

Holland,	1653,	Cape of Good Hope. Taken by England, 1806.
Portugal,	1482,	S. W. Coast; 6 Provinces. San Salvador, capital.
England,	1787,	Sierra Leone; 1806 Cape of Good Hope.
France,		Congo. Fort St. Louis, Cap. Population, 10,000.
Spain,	1668,	Ceuta in Fez. Population, 7,400.

SIERRA LEONE.

This colony was founded by Granville Sharp, in 1787. Four hundred negroes, whom their masters had brought to London, and whom the decision of the high court of England in the case of Somerset, had set at liberty, were first colonized. The colony, gradually augmented, was called to meet with many and sad reverses of Providence. In 1789, it was burnt to ashes by a neighboring chief; in 1793, the York store ship, containing property to the amount of £15,000 was consumed; in 1794, with the barbarity of Tartars, a French fleet pillaged and nearly ruined this unoffending settlement; in 1798, a civil war brought the colony almost to extinction.

In consequence of these various calamities, all the possessions of the Sierra Leone Company were, in 1807, surrendered to the British crown. Mr. Sharp, had expended from his private funds more than 1400 pounds sterling, and the Company eighty-two thousand. In 1807, slaves liberated from the holds of slave ships, were first introduced at the colony. More than 12,000 have here found an asylum. Sierra Leone now contains about 18,000 inhabitants. The mortality of the Europeans has been very severe, but in some cases exaggerated. That the colony has been of very great service in the suppression of the slave trade, and in introducing Christianity into Africa, admits of no doubt.

AMERICAN COLONY AT LIBERIA.

About twenty-eight years since, the Legislature of Virginia passed a resolution requesting Gov. Munroe, since President of the United States, to correspond with the General Government on the subject of establishing a colony of free colored people in Africa. In 1816, a resolution expressing a cordial approbation of the measure passed the Legislature, with but eight dissenting voices. By the exertions of Gen. Mercer of Virginia, Rev. Dr. Finley of New Jersey, Samuel J. Mills, and others, the American Colonization Society was formed at Washington, in Dec. 1816. Mr. Mills and Mr. Ebenezer Burgess, in 1818, went out on an exploring tour to the African coast. On the homeward passage, Mr. Mills died. By this event a powerful sympathy was excited in behalf of the cause. Early in 1820, the ship Elizabeth sailed from the United States with two agents, and 80 emigrants. Death soon swept away the agents, and 24 settlers. In 1821, Dr. Eli Ayres, and Lieut. Richard Stockton, succeeded in purchasing the whole of Cape Montserado, and a most valuable tract of land on a river of the same name. Cape Montserado lies in about the sixth degree of North Latitude. The river is 300 miles in length, being the largest between the Rio Grande and the Congo. In August, 1822, J. Ashmun, Esq. joint agent of the society and the government, arrived at the Cape. On the 11th and on the 30th of November, two attacks were made by the natives on the colony. Both were vigorously and successfully repulsed. In 1823, a division of land was made, which greatly promoted the prosperity of the colonists. In 1824, by the efforts of Mr. Ashmun and Mr. Gurley, an energetic civil government was formed. In September, 1824, the colony enjoyed a special manifestation of Divine influence. Nearly 50 professed their faith in the great Redeemer. Some of them became burning lights in that dark land. In 1825, a tract of land, extensive and fertile, was purchased of the natives.

The colony now extends a distance of about 280 miles in length on the coast, and from 20 to 30 miles inland. It includes within its jurisdiction several native tribes, the principal of which, has a population of 125,000 souls. A very active trade is carried on at Monrovia, the capital of the colony. One man sold goods to the amount of \$70,000 in 1829; another to the amount of \$24 or 25,000. The master of one of the schools has a salary of \$450 per annum. A newspaper is published at Monrovia, edited by Mr. Russwurm, a graduate of Bowdoin College, Maine. The colonists have three churches, one belonging to the Baptist, one to the Methodist, and the other to the Presbyterian denomination. The Sabbath schools are attended by many of the native children. By

means of the colony, the slave trade is entirely destroyed for about 90 miles on the coast. The following is a list of the vessels which have landed emigrants at the colony.

Name of Vessels.	Year.	Emigrants.	Name of Vessels.	Year.	Emigrants.
Elizabeth,	1820	80	Doris,	1827	93
	1821	28	Doris,	1827	105
Strong,	1822	55	Randolph,	1827	26
Oswego,	1823	61	Nautilus,	1828	164
Cyrus,	1824	105	Harriet,	1828	160
Hunter,	1825	67		1829	100
Vine,	1826	34	Liberia,	1830	49
Indian Chief,	1826	154	Montgomery,	1830	70
Norfolk,	1827	142			

The colony now consists of about 1,600 souls.

MAURITIUS AND MADAGASCAR.

Mauritius, or the Isle of France, is in the Indian Ocean, east of Madagascar. Population, 80,000; chiefly French colonists and blacks. It belongs to Great Britain. Madagascar is separated from the continent by the Mozambique channel. Its length is about 800 miles; its breadth from 120 to 200. Its situation, at the mouth of the Indian Ocean, and on the south east coast of Africa, its elevation, its soil, and climate, make it one of the most important islands in the world. It abounds in good anchorages, fine timber, provisions, &c. A great change has been effected in the moral state of this island within a few years. In view of this change, the late excellent King gave to his subjects a name, which signifies, "Once darkness, now light."

London Missionary Society.

Stations.	Missionaries.	Assistants.	Scholars.
Mauritius,	John Le Brun,	1	120
Madagascar,	D. Jones, D. Johns, D. Griffiths, J. J. Freeman,	5	2,309

Total, 2 stations; 5 missionaries; 6 assistants; 3,429 scholars.

The whole Bible in the Madagasse language is ready for final revision, except Leviticus. The existing government protect the missionaries, though they do not afford them that patronage, which was enjoyed under the late King Radama.

SOUTH AFRICA.

This includes the Colony of the Cape, and Caffraria. The Cape of Good Hope was colonized about the middle of the 17th century by the Dutch. The Hottentots were reduced to slavery, or driven beyond the mountains. Since 1806, it has remained in possession of the English. The colony extends about 230 miles from North to South, and 550 from East to West. The space included within these limits is about 120,000 square miles, with a population of about one to a square mile. Caffraria is on the northeastern borders of the Cape Colony—and is but imperfectly known.

United Brethren.

Tribes.	Station.	Date.	Missionaries.	Assist.	Com.	Schol.
Hottentots,	Gnadenthal,	1736	{ Hallbeck, Luttring, Scholtz, Stein, }	5	548	200
			{ Voigt, Sonderman, Meyer, }			
	Groenekloof,	1808	Clemens, Tietze, Lehman,	2	164	
	Hemel-en-Arde,	1823				18
	Elim,	1824	Teutsch, Thomsen, Naukauss,	2	18	
Tambookies,	Enon,	1818	Fritsch, Haller, Hornig,	2	107	
	Klipplaat River,		Hoffman, Lemmertz.			

Total, 6 stations; 18 missionaries; 11 assistants;* 855 communicants; scholars reported, 200.

London Missionary Society.

Tribes.	Station.	Date.	Missionaries.	Assist.	Com.	Schol.
	Cape Town,		{ J. Philip, D. D. superintend- }	5		100
			{ ent; R. Miles, W. Elliot, }			
Hottentots,	Bosjesveld,		C. Cramer,			
	Paarl,	1819	James Kitchingman,		29	83

* In the number of assistants, we include the European and American helpers of every description, making an estimate of the wives of missionaries, where the fact is not stated.

Tribe.	Station.	Date.	Missionaries.	Assist.	Com.	Schol.
Hottentots,	Tulbagh,		Arie Vos,			
	Caledon,	1811	Henry Helm,			99
	Pacaltsdorp,	1813	W. Anderson,	2		86
	Hankey,	1825				
	Bethelsdorp,	1802	A. Robinson, W. Foster,	3	17	109
	Port Elizabeth,	1828				
	Uitenhagen,		C. Sass,			
Caffres,	Theopolis,		G. Barker,	3	104	300
	Grahamstown,		John Monro,			137
	Tzatzoes-kraal,	1826	John Brownlee, G. F. Kayser,	3		
	Griquatown,		Peter Wright,	2		
	Campbell,			1		65
Bootsuannas,	Philippolis,		John Melville, James Clark,	2		70
	New Lattakoo,	1817	R. Hamilton, R. Moffat,	2		50
Namaquas, three stations.						

Total, 21 stations ; 20 missionaries ; 23 assistants ; 160 communicants ; 1,109 scholars.

At New Lattakoo, in 1829, there was an interesting work of grace, in which many of the natives were turned from darkness to marvellous light.

Wesleyan Missionary Society.

Tribe.	Station.	Date.	Missionaries.	Mem.	Schol.
	Cape Town,		B. Shaw, R. Snowdall,		
Hottentots,	Albany Dist. sev. sta.	1827	W. Shaw, J. Davis, S. Palmer,	258	537
			John Ayliff,		
Caffres,	Wesleyville,	1823	S. Young,		
	Mount Coke,	1825	W. J. Shrewsbury,		
	Butterworth,	1827	S. Kay, James Cameron,		
Mambookies,		1829	W. Shepstone, R. Haddy,		
			W. D. Boyce,		
Bootsuannas,	Platberg,	1823	James Archbell,		
	Bootshnaap,	1828	T. L. Hodgson,		76
Namaquas,	Lily Fountain,	1807	Edward Edwards,		87

Total, (last report,) 12 stations ; 16 missionaries ; 471 communicants ; 819 scholars.

The *Glasgow Missionary Society* have stations at Chumie and Lovedale ;—Thomson, Ross, and Bennie, missionaries.

The *French Protestant Missionary Society* sent out, in 1829, in company with the Rev. Dr. Philip, three missionaries, Lemue, Rolland, Bisseux ; and the *Rhenish Missionary Society*, whose centre of operations is in the valley of Barmen, sent out also with Dr. Philip their first missionaries, Leopold, Zahn, Luckhoff, and Wurmb. The last was a gallant Lieutenant at the battle of Leipsic.

WESTERN AFRICA.

Church Missionary Society.

This Society commenced a mission in 1804. Stations were selected and occupied among the Susoos, Bulloms, and other native tribes on the Pongas, Sierra Leone, and Dembia Rivers. Owing to the wicked influence of slave dealers, the missionaries were gradually compelled to retire to the colony of Sierra Leone ; to which, since 1818, the mission has been almost wholly confined. Here their labors are principally directed to the instruction of those Africans who are rescued from slave ships.

District.	Station.	Date.	Missionaries.	Assist.	Com.	Sch.
Sierra Leone,	Freetown,	1804	J. G. Wilhelm, W. K. Betts,	2	22	530
	Christian Institution,	1828	C. L. F. Haensel,	1		8
River District,	Waterloo, Wellington,		G. W. E. Metzger, J. Gerber,	4	495	51
	Hastings, Allen Town,					
	Calmont, Kissey,					
Mountain,	Leicester, Gloucester,		T. Davey,	3	298	597
	Regent, Bathurst,					
Sea,	Charlotte & Grassfield,					
	York, Kent,				99	35

As nearly as can be collected the following general summary will come near the truth.

16 stations ; 6 missionaries ; 10 assistants ; about 10 native assistants ; 750 communicants ; 1,640 scholars of all descriptions.

Wesleyan Missionary Society.

Country.	Station.	Date.	Missionary.	Assist.	Mem.	Schol.
Gambia,	Bathurst,	1821	Richard Marshall,	1	39	33
Sierra Leone,	Freetown and 5 out stations,				228	127

Total, 7 stations; 1 missionary; 1 assistant; 367 members; 160 scholars.

Four beloved missionaries were recently called to their rest from this mission. Every morning at 5 o'clock, a prayer meeting is held in six Wesleyan chapels.

German Missionary Society.

Station.	Date.	Missionaries.	Assistants.
Liberia,	1828	Sessing, Kissling, Handt, Graner,	1
Gold Coast, Ussa,	1828	Hencké, Salbach, Holzwarth, Schmid,	2

A negro school has been opened at the last station, with good prospects of success. Eighteen adult negroes were under preparation for baptism.

The *American Baptist Board* have one missionary at the colony, Mr. C. M. Waring. Mr. Benjamin R. Skinner, of Hamilton Theological Seminary, N. Y. is preparing to go.

The *American Episcopal Missionary Society* are making preparations to establish a mission on the coast. Three individuals, two of them ordained missionaries, and one a graduate of Amherst College, will sail in a few months. One Presbyterian clergyman, Rev. George M. Erskine, having an informal connexion with the American Board, is laboring at the colony.

NORTH AFRICA.

Of the four quarters of the continent, the northern is in the most deplorable state in regard to civil and religious advantages. The Committee of the Church Missionary Society say, that there are *ten* great evils in Northern Africa, all in operation, almost without any counteracting influence. Mohammedanism—Paganism—Barbarism—Habitual Wars—Almost impenetrable Deserts—Unknown Languages—Want of Ancient and Modern History—Dangerous Climates—Want of a British or even of an European footing beyond the Barbary States.

The Barbary States extend from the Atlantic Ocean to Egypt. They are Morocco, Fez, Tunis, Algiers, and Tripoli including Barca. They are all seats of the military despotisms of the Turks and Moors. These states contain from 700 to 800,000 square miles. The Roman writers called the country "the Jewel of the Empire." Though capable of containing 60,000,000 of inhabitants, it now scarcely numbers 10,000,000. For three centuries this country has been a nest of pirates, who have the genuine disposition of Ishmaelites. The French are now, (Aug. 1830,) preparing to inflict a summary punishment upon these freebooters. If the British nation could gain a footing on these shores, it would be of eminent utility, to the cause of man, and the cause of Christ.

In 1824, Mr. Joseph Greaves, of the Church Missionary Society, visited Tunis, and effected considerable good, in the way of distributing tracts, and in investigating the moral condition of the people. In 1829, the Rev. Isaac Bird, of the Mediterranean American Mission, visited Tripoli, and collected many interesting notices of the civil and religious condition of the various classes of its inhabitants.

EGYPT.

The present Governor of Egypt is Mahomet-Aly. He is not independent of the Grand Seigneur, though in many respects he disregards his will. The government, though Mohammedan, is exercised with more liberality than in other parts of the Turkish Empire. Egypt is important in missionary plans, as the key to Arabia and Abyssinia, by the way of Mocha, on the Eastern coast of the Red Sea, where a British agent is stationed. The Copts, who are the rightful proprietors of Egypt, number about 200,000. Their language is a relict of ancient Egyptian, with some Greek and Arabic words. They are in general ignorant and poor.

The means of religious improvement which have been applied for several years to Egypt, are frequent voyages up and down the Nile, with conversational preaching, depôts of the Scriptures and Tracts,—schools, translations, &c.

The *Church Missionary Society* have three missionaries in Egypt, W. Krusé, J. Rudolph, T. Lieder. They maintain three schools at Cairo, which have sixty-three scholars. Different missionaries have resided for a time at Alexandria. Faioum, a province in Upper Egypt, has been explored. A considerable number of books and tracts have been distributed.

ABYSSINIA.

This is the "Ethiopia above Egypt" of the ancients. It has an extent of about 322,000 square miles. Christianity was introduced into the country, A. D. 330. The

religion of the country now scarcely differs from heathenism, except in name. The government is often changed. Abyssinia is now divided into three separate states, Tigré, Amhara, Efat. In their religious opinions the Abyssinians are Monophysites, or believers in the doctrine that Christ had but one nature. In the Western part of the country there is an independent government of Jews. The customs of the people of Abyssinia, as described by Salt, and Bruce, are exceedingly savage.

In September, 1829, two missionaries of the Church Missionary Society, S. Gobat, and C. Kugler, were proceeding from Egypt to establish a mission in Abyssinia. They will be very much aided by Girgis, an interesting native convert, now in the country. Their principal object, for the present, will be the dissemination of the Scriptures in Ethiopic and Amhara, which have been published by the British and Foreign Bible Society, and the preparation of a version in Tigré.

GENERAL SUMMARY,—Africa.

Society.	Date.	Stations.	Missiona.	Assist's.	Nat. Assist.	Com'ts.	Schol.
United Brethren,	1736	6	18	14		855	200
London Missionary,	1802	23	25	29		160	4,508
Church Missionary,	1804	19	12	13	10	750	1,640
Wesleyan,	1807	18	17	14		838	969
Glasgow,		2	3	3			
Rhenish,	1829		4	3			
French Protestant,	1829		3	2			
German Missionary,	1829	2	8	1			
American Baptist Board,	1827	1	1				

Total, 9 societies; 71 stations; 91 missionaries; 79 assistants; 10 native assistants; 2,603 communicants; 7,317 scholars.

Asia.

EXTENT. The length of the continent is about 6,000 miles; its average breadth, 4,000; its area, 150,000 square miles. About six sevenths of it is in the northern temperate zone. It is divided into five grand divisions. 1. Central Asia, comprising Thibet, Tartary, &c.—an assemblage of naked mountains, enormous rocks, and elevated plains. 2. Southern region, or the Indian Peninsula. 3. Siberia, or the vast tracts which extend towards the Frozen Ocean. 4. Eastern region, or China and Chinese Tartary. 5. Western region—a great peninsula, lying between the Black, Caspian, and Mediterranean seas, and the Arabian and Persian gulfs.

POPULATION. According to Malté Brun, Asia has from 320 to 340,000,000 inhabitants; according to M. Adrien Balbi, 390,000,000, distributed as follows:

China,	170,000,000	Confed. of Sikhs,	5,500,000	Khokhan,	1,000,000
Japan,	25,000,000	Sindhya,	1,000,000	Yemen,	2,500,000
An-nan,	14,000,000	Cabaul,	6,500,000	Mascate,	1,600,000
Siam,	3,000,000	Beloutchis,	2,000,000	Ottoman Asia,	12,500,000
Birmah,	3,500,000	East Korassan,	1,500,000	Russian “	3,445,000
British Indo Em.	114,430,000	Persia,	9,000,000	Portuguese “	500,000
Sindia,	4,000,000	Boukhara,	2,500,000	French, “	179,000
Nepaul,	2,500,000	Khiva,	800,000		

DIFFERENT RACES. 1. The Tartar Caucasian, in Western Asia, exhibits the finest features of our race in the Circassian form. 2. The Mongolian, spread through Eastern Asia. 3. The Malay, in Southern Asia and the Islands.

LANGUAGES. The principal are the Arabic, Persian, Armenian, Turkish, Tartar, Hindoo, Malayan, Mongol, and Chinese. They have been classified into the *Monosyllabic*, as the Chinese, Birman, &c. where the deficiency in cases, numbers, &c. is supplied by intonations, and gestures. The *North Asian*, as Turkish, Tartar, &c. with varied grammatical structure, and all probably descended from one stock. The *Shemitic*, including the Arabic, Syriac, Chaldean, Rabbinnic, &c. marked by multiplied inflections, great simplicity, &c. and the *Indo Germanic* tongues, comprising the Tamul, Persian, &c. in many respects like the German and English tongues.

RELIGIONS. 1. Mohammedanism, professed in Arabia, Persia, Turkey, &c. 2. Brahmanism, found in India. 3. Buddhism, or the Brahmanic system reformed by Buddha, embracing the doctrine of transmigration, the belief that all things sprang from nothing

and will return to nothing, &c. 4. Schammanism, at the head of which is the Grand Lama, supposed never to die, professed in Thibet, Tartary, &c. 5. Greek division of the Eastern Church. 6. The Romish, embraced in the Spanish and Portuguese colonies. 7. Protestantism.

CEYLON.

This island is about thirty miles from the continent. Its area is not far from 20,770 square miles. In most parts of the island the climate is delightful. The population is about 830,000. The religion is that of Buddha. The language is the Cingalese, having its origin in the Sanscrit, and mixed with what is called the Pali. The Tamul is also extensively spoken. There are various dialects appropriated to different castes and to different occasions. Ceylon was discovered by the Portuguese in 1505. The Dutch took possession of it in 1658. In 1802 it was ceded to the English. In 1815 the whole island became subject to the British crown. The government is of a mild but efficient character. It might be rendered one of the most flourishing and interesting spots in the world.

Baptist Missionary Society.

Station.	Date.	Missionaries.	Assist's.	Nat. Assist's.	Comm.	Schol.
Colombo and Hanwell,	1812	Hendrick Siers,		3	40	600

Church Missionary Society.

Station.	Date.	Missionaries.	Assist's.	Nat. Assist.	Comm.	Schol.
Cotta,	1822	S. Lambrick, J. Bailey, J. Selkirk,	6	10		277
Kandy,	1818	T. Browning,	2	10	7	200
Baddagame,	1819	G. C. Trimmell, G. C. Faught,	3	5		314
Nellore,		J. Knight, W. Adley,	2	23		970

Total, 4 stations; 8 missionaries; 14 assistants; 48 native assistants; 7 communicants reported; 1,761 scholars.

Wesleyan Missionary Society.

Station.	Date.	Missionaries.	Assist's.	Nat. Assist's.	Memb.
Colombo,		A. Hume, S. Allen, R. Stoup,	3		150
Negombo,		B. Clough,	3		117
Kornegalle,	1821	Robert S. Hardy,	3		8
Caltura,		D. J. Gogerly,	2	2	71
Galle,		John McKenny,	1	2	56
Matura,		W. Bridgnell,	1	1	121
Batticaloa,				1	29
Trincomalee,		J. Roberts, Jr.	1	1	8
Jaffna,		John George, R. Stott,	2	2	97

Total, 9 stations; 11 missionaries; 16 assistants; 9 native assistants; 657 members; 4,000 scholars.

American Board of Missions.

Station.	Date.	Missionaries.	Assist's.	N. Assist.	Schol.	Male.	Female.	Total.
Tillipally,	1816	H. Woodward,	1	12	876	175		1,051
Batticotta,	1817	B. C. Meigs, D. Poor,	2	11	601	99		700
Oodooville,	1820	Miron Winslow,	1	4	700	120		820
Panditeripo,	1820	John Scudder,	1	4	400	120		520
Manepy,	1821	Levi Spaulding,	1		342	269		611
		Boarding school,			188	35		223

Total, 5 stations; 6 missionaries; 7 assistants; 31 native assistants; 3,915 scholars, [3,107 boys, 808 girls;] communicants, probably about 100.

There is an important Missionary Seminary at Batticotta, under the care of Mr. Poor, designed to qualify the natives for teachers and missionaries. About 20 men, who have passed through the seminary, are studying theology. Now in the seminary 77 scholars. At Tillipally there is a preparatory school of 92 members. Of those who have been, or who are now connected with the boarding school, 70 have become pious.

The general prospects of the missions on this island are encouraging. At least 9,000 children are receiving instruction in the elements of the Christian system. Many of the natives are beginning to think, to reason, and to reject their old superstitions and absurdities.

GENERAL SUMMARY,—*Ceylon*.

Missionary societies, 4; stations, 20; missionaries, 26; scholars, 9,000; communicants, (probably,) 1,000; 33 assistants; 91 native assistants.

HINDOOSTAN.

Hindoostan has the Himmaleh mountains on the North, the river Burampooter on the East, the bay of Bengal on the South, and the Indus on the West. Its area is about 1,200,000 square miles. At the lowest calculation the population is 134,000,000. Of this the East India Company's territory has 80,800,000; the East India Company's dependencies, 32,800,000; the island of Ceylon, 830,000. The indigenous inhabitants are the Hindoos, descendants of the ancient Indians. The number of inhabitants of foreign extraction, as Tartars, Malays, Jews, &c. is 10,000,000. The common source of the languages of the Hindoos is the Sanscrit. The principal derivations are the Cashmorian, Mahratta, Telinga, Tamul Hindoostanee, &c. The Hindoos have been for ages divided into four castes, of a most rigid character—every individual doomed forever to the one in which he was born. They are, 1. The Brahmins. 2. The Soldiers. 3. Agriculturists. 4. Laborers. Besides these are the Pariahs, the Gibeonites of all the others.

Serampore Baptist Missions.

These missions were commenced at Serampore, a Danish settlement on the Ganges, twelve miles north of Calcutta, in 1799, by the English Baptists. Recently, on account of some differences in regard to the proper mode of conducting missions, &c. the Serampore missionaries have separated from their brethren in England.

The college at Serampore, which has been greatly instrumental in effecting translations of the Scriptures into the native tongues, has been incorporated by the King of Denmark, and has 52 students: the whole number connected is 100. John Mack is scientific professor.

Station.	Miles fm. Calcutta.	Date.	Missionaries.	Assist.	N. As.	Comm.	Schol.
Serampore,	12	1799	{ W. Carey, J. Marshman, } J. C. Marshman,	3	3		579
Sahebgunj,	80	1807	W. Buckingham,	1	2		285
Dacca,	170	1816	Owen Leonard,				500
Dinagapore,	240	1804	Ignatius Fernandez,	1	2	85	
Benares,	460	1816	W. Smith,	1			43
Allahabad,	550		L. Mackintosh,	1	1	11	25
Muttra,	830				1	5	
Delhi,	976		J. P. Thompson,	1			
Assam,		1829					

Total, 9 stations; 9 missionaries; 8 assistants; 9 native assistants; 101 communicants, (reported); 1,452 scholars.

Baptist Missionary Society.

Station.	Miles fm. Calcut.	Date.	Missionaries.	Assist's.	N. Assist's.	Comm.	Schol.
Calcutta,		1801	{ W. Yates, W. H. Pearce, } J. Penney, W. Robinson, G. Pearce, J. Thomas, C. C. Arratoon,	6	2	110	464
Cutwa,	75	1804	William Carey, Jr.	1			120
Soory,	120		Joseph Williamson,	1	4	24	50
Monghyr,	250	1810	Andrew Leslie,	1		35	13
Dijah,	320	1809				29	250

Total, 5 stations; 10 missionaries; 9 assistants; 6 native assistants; 198 communicants, (reported); 884 scholars. By recent letters from these missions, it seems that the word of God is taking effect. About 30 have recently been baptized at Dinapore; 4 at Monghyr; 9 at Cutwa; 9 at Calcutta: 60 inquirers at a new station near it. The great obstacle is *want of laborers*.

Gospel Propagation Society.

At Calcutta there is an Institution called Bishop's College, designed for the education of ministers and missionaries. It was founded by Bishop Middleton, and encouraged by Bishop Heber. W. H. Mill, D. D. is principal; F. Holmes, G. Withers, professors. The society have schools at Bombay and Madras. At Calcutta this society have three missionaries, W. Morton, W. Tweedle, M. R. De Millo. In connexion with the Society for Promoting Christian Knowledge, they have missions near Madras. At Vepery, near Madras, commenced 1727; Tanjore, 205 miles from Madras, 1766; at Trichinopoly, 242 miles from Madras, 1666. Names of missionaries not given. One school at Vellore contained, at the

last information 82 scholars; in the Tanjore and Tinnevelly districts there were 41 schools, and 1,075 scholars. (See the proceedings of the Church Missionary Society in the sequel.) Total, so far as ascertained, 6 missionaries, at 6 stations, and probably above 1,200 scholars.

Church Missionary Society.

Station.	Mls. fm. Cal.	Date.	Missionaries.	Assist.	N. As.	Comm.	Schol.	Remarks.
Calcutta,		1816	John Latham	1		18		4,500 tracts in 1829.
Culna,	47	1825		2			510	
Burdwan,	50	1817	W. J. Deerr,			33	360	
Buxar,	390	1819		1				
Benares,	460	1817	R. Eteson,	1	3	30	140	6 schools.
Chunar,	450	1814	W. Bowley,	1				2 schools.
Allahabad,	550	1828	G. W. Crawford,	1	2			
Goruckhpore,	560	1824	M. Wilkinson,		10	105	122	
Cawnpore,		1825						
Bareilly,		1818			1			
Agra,	300			2	1		20	
Meerut,	832	1813		2	1		68	
Kurnaul,	870	1827			1			
Bombay,		1820	John Dixon,					Occupied in trans.
Bandora,			W. Mitchell, C.P. Farrar,	2			150	
Bellary,								
Tellicherry,		1817	J. Baptist,	3	3		131	62 English scholars.
Cochin,		1817	S. Ridsdale,	1	20		362	19,000 inhabitants.
Cottayam,		1817	B. Bailey, H. Baker,	4	6		1,055	
Allepie,			J. W. Doran,	1	11		200	Six adults baptized.
		1817	T. Norton,					
			C. T. E. Rhenius,	5	70		359	760 baptized, 56 chapels.
Palamcottah,		1820	B. Schmid,					
			J. C. T. Winckler,					
Mayaveram,		1825	G. T. Barenbruck,	3	34	25	1,656	
Madras,		1815	J. Ridsdale,	4	29		800	300,000 books and tracts in four years.
			C. P. Schaffter,					
			J. B. Morewood,					
Pulicat,		1827		3	16		382	

Total, including 46 stations in the Tinnevelly district, there are 70 stations; 22 missionaries; 35 assistants; 209 native assistants; 211 communicants, (reported); 7,355 scholars. In the 12 stations first mentioned, according to the report of the Calcutta auxiliary, there are 550 native communicants; in the others there are, probably, more than double, making at least, 1,200; number of scholars, doubtless 12,000.

On the southern part of the Malabar coast, including Madras, and the surrounding country, missions were established by the Danes, about the year 1710. Here the Society for Promoting Christian Knowledge, sent out Swartz and Ziegenbalg. Great exertions have recently been made to reform these churches. The New Testament in Syriac, and parts of the Bible in Malayalim, have been circulated. A college has been established at Cotym, with 53 students, and a grammar school of about the same number. Dr. Carey estimates the number of converts in this part of India, by means of these missions, at 40,000; Dr. Buchanan at 80,000.

In the TINNEVELLY district the gospel has recently gained a most wonderful ascendancy. The following statements will show the progress of the mission, or the number of those who have renounced heathenism.

		Families.	Souls.
June, 1827,	in 106 villages	756	or 2,557.
Dec. 1827,	in 109 villages	954	or 3,505.
July, 1828,	in 146 villages	1,250	or 4,305.
Dec. 1828,	in 167 villages	1,408	or 5,225.
June, 1829,	in 205 villages	1,855	or 6,243.

In January, 1829, 760 had been baptized.

London Missionary Society.

Station.	Date.	Missionaries.	Assts.	Nat. Assts.	Comm.	Schol.	Remarks.
Calcutta,	1816	J. Hill, G. Gogerly,	3		3	246	N. Test. class bk.
		J. Adams,					
Kidderpore,		C. Piffard, E. Ray,	2	1	80	610	
Chinsurah,		J. D. Pearson, A. F. Lacroix,	2			540	30,000 inhab.
Berhampore,	1829	Micaiah Hill,				179	20,000 tracts.
Benares,	1820	M. T. Adam, J. Robertson,				250	Vast city.
Surat,	1813	A. Fyvie, W. Fyvie,	2	1		350	15,000 pub. iss.
Belgaum,	1820	Joseph Taylor,				153	30,000 pub. iss.

Station.	Date.	Missionaries.	Assts.	Nat. Assts.	Comm.	Schol.	Remarks.
Bellary,	1810	W. Reynon, John Reid,	5	1		504	54,000 tracts.
Bangalore,	1820	W. Reeve, W. Campbell,	2	4	30	164	
Seringapatam } and Mysore, }	1823			2			
Salem,	1827	H. Crisp,	1	2		155	60,000 inhab.
Quilon,	1821	James C. Thompson,	1	2		222	50,000 inhab.
Nagercoil,	1805	C. Mault,	1	24		1,147	34 cong.
Travancore,	1828	{ C. Mead, W. Miller, } W. B. Addis,	5	20		550	28 cong.
Combaconum,	1825	L. P. Haulgrove,	1	3			5 schools.
Chittore,	1826	Robert Jennings,				89	10,000 inhab.
Madras,		{ E. Crisp, W. Taylor, } J. Smith,	3	4		661	great num. tracts.
Tripasore,						65	out stations.
Cuddapah,	1822	W. Howell,	1	2	26	150	
Vizagapatam,	1805	James Dawson,				415	

Total, 20 stations; 30 missionaries; 29 assistants; 66 native assistants; 144 communicants (reported); 6,951 scholars.

American Board of Missions.

Station.	Date.	Missionaries.	Assts.	Sch. male.	Sc. female.	Total.
Bombay,	1812	A. Graves, C. Stone, D. O. Allen,	6	1,100	500	1,600

The number of schools is 29; 18 on the island of Bombay; 11 on the continent. A second edition of the Mahratta New Testament is printing at the expense of the British and Foreign Bible Society. Edition, 5,000 copies, at \$6,000. In addition, 284,000 pages of tracts have been struck off. Very interesting prospects are gradually opening on this mission. The natives, in great numbers, are beginning to read, to reason, and to reflect.

On the second of August, 1830, Rev. William Hervey, Hollis Read, and William Ramsey, with their wives, sailed from Boston, in the ship Corvo, to join this mission.

Bombay had, in 1816, a population of 161,550, of whom 104,000 were Hindoos; 28,000 Mohammedans; 11,000 native Christians; 4,300 English.

General Baptist Missions.

Station.	Date.	Missionaries.	Assist's.	Nat. Assts.	Schol.	Remarks.
Cuttack,	1822	G. Lacy,	1	1	300	251 mls. from Calcutta.
Balasore,	1827	A. Sutton,	1	1		50 inquirers.
Juggernaut,	1823	W. Bampton,	1			2 converts.

Total, 3 stations; 3 missionaries; 3 assistants; 2 native assistants; 300 scholars.

Wesleyan Missionary Society.

Station.	Date.	Missionaries.	Assts.	N. Assts.	Memb.	Remarks.
Calcutta,		P. Percival, T. Hodson,	2			{ including Seringa- patam.
Bangalore,		J. F. England, T. Cryer,	2	1	135	
Negapatam,	1821	W. Longbottom,	1	1	23	
Madras,	1817	{ R. Carver, A. Bourne, } S. Hardey,			156	

Total, 4 stations; 8 missionaries; 5 assistants; 2 native assistants; 317 members; 806 scholars. (Report.)

Scottish Missionary Society.

Station.	Date.	Missionaries.	Assts.	Schol.	Remarks.
Bombay,	1828	J. Stevenson, J. Wilson,	2	80	1 adult baptized.
Bankote,	1823	A. Crawford, J. Mitchell,	2	1,200	60 miles from Bombay.
Hurnee,	1824	J. Cooper, R. Nesbit,	2	1,555	18,000 tracts.

Total, 3 stations; 6 missionaries; 6 assistants; 2,780 scholars.

Miscellanies.

BOOKS AND TRACTS. The British and Foreign Bible Society have an auxiliary at Calcutta, of 18 years standing. Issues at the end of the 17th year, 140,000 copies in 13 different languages. The auxiliary at Bombay issued in the year, 10,169 parts of the Scripture, in Mahratta and Goozerattee. The Madras auxiliary about 22,000 copies, of which 17,000 were in Tamul. Versions of the Bible in Tamul, Telooogo, Malayalim, and Canarese, are nearly completed.

The Christian Knowledge, and the Prayer Book and Homily Societies, have distributed a large number of books and tracts. The London Religious Tract Society granted in 1828-9, about 62,000 publications to the various auxiliaries, and more than 300 reams of

paper. The whole of Hindoostan, with its many dialects, and millions of inhabitants, is open to the influence of religious books and tracts.

SCHOOLS AND COLLEGES. *Anglo-Indian College, Calcutta.*—At the examination in Feb. 1829, seventeen classes were examined, comprising nearly 400 scholars, among whom were the children of the principal native inhabitants of Bengal. The Governor General was present. *Anglo-Indian School.*—Founded and supported by Rammohun Roy. *Benevolent Institution*, designed for indigent Christian children, under the care of Mr. James Penney, of the Serampore mission—104 girls, 206 boys. The *Ladies' Native Female Education Society* has 25 teachers or monitors, and accomplishes great good. The *School Book Society* circulate valuable publications of a miscellaneous character. The *School Society* supplies books, gratuitously, to native schools; it supports also a Bengalee school of 225 boys. The state and prospects of the *Serampore College*, and of *Bishops' College*, we noticed p. 39. Archdeacon Corrie of Calcutta, has recently sent out proposals for a *New Institution*, adapted to meet the wants of the European, and of the Indo-European community generally. Persons of all persuasions will be permitted to attend. A liberal and enlarged course of education to be pursued, in two departments, a higher and a lower.

INDIA BEYOND THE GANGES.

This country is called Chin-India, Farther India, Exterior India, &c. It includes Birman, Siam, Laos, Cambodia, the peninsula of Malacca, and Cochin-China. A part of it was once subject to China, and many of the inhabitants resemble the Chinese in their physical, moral, and religious peculiarities. The religion is that of Buddha. The languages are the Birman, Siamese, Annamitic, Malay, &c.

BIRMAH.

Before the late war with Britain, the Birman empire was about 1,200 miles long, and 800 or 900 broad, and contained not far from 18,000,000 of inhabitants. In 1824 the Birman forces invaded a province, under the protection of the British. Lord Amherst, the Governor General, immediately declared war. Gen. Campbell entered the country, and prosecuted hostilities so successfully, that in February, 1826, the emperor of Birman made peace, by ceding to the East India Company four provinces, Arracan, Merguy, Tavoy, and Yea; and also paid them about \$4,300,000. The country of Assam was made independent, and the important city of Rangoon declared to be a free port. At present the empire consists of seven provinces; Ummerrapoora, the capital, contains 175,000 inhabitants. The Birmans are among the most vigorous and high minded inhabitants of the East. In many of the mechanic arts they excel. Their religion, that of Buddhism, approaches near to downright atheism—asserting even that their own gods will be finally annihilated.

American Baptist Board.

Station.	Date.	Missionaries.	Assts.	Nat. Assts.	Comm.	Schol.	Remarks.
Amherst,				1	5		
Maulmein,	1827	{ A. Judson, } { J. Wade, }	3	4	30		2 schools.
Tavoy,	1828	G. D. Boardman,	1		9	51	6,000 inha.
Rangoon,				1	13		

Total, 4 stations; 3 missionaries; 4 assistants; 6 native assistants; 57 communicants; 51 scholars (reported), probably 150. The Baptist missionaries have here labored, with a self-denial, and moral courage, hardly equalled in the history of missions.* The whole New Testament has been translated into the Birman language, and parts of it into Siamese and Taling. Twelve important tracts, literary and religious, have been prepared for the press.

On the 22d of May, 1830, the Rev. Eugenio Kincaid, and Francis Mason, and on the 2d of August, John T. Jones, with their wives, sailed from Boston to join the Birman mission.

London Missionary Society.

Station.	Date.	Missionaries.	Assts.	Schol.	Remarks.
Singapore,	1819	C. H. Thomsen, J. Tomlin,	2	35	18,000 inha. 3 bap.
Malacca,	1815	{ J. Humphrey, S. Kidd, } { J. Smith, }	3	130	33,000 inha. 1 bap.
Pinang,	1819	T. Beighton, S. Dyer,	2	172	isl. 55,000 inha.

Total, 3 stations; 7 missionaries; 7 assistants; 337 scholars. In Malacca is the Anglo-Chinese College, founded by Drs. Morrison and Milne. The average number of students is 25. Several important works have issued from the press. It is now occupied with a

* See a valuable and interesting account of this mission, and of the Birman empire, in the *Memoirs of Mrs. Ann H. Judson*, Boston third edition, 1830.

revised edition of Morrison's and Milne's version of the Chinese Scriptures. From a late Asiatic journal, we learn that the inhabitants of Malacca have entered into an agreement that *slavery* shall not be recognised in said town and territory, after December 31, 1841. Siam was lately visited by the missionaries from Singapore. A great opening was found for the circulation of books and tracts. Of the Chinese Scriptures, 27 boxes were disposed of in a few days. The demand for them was almost incredible. The city, Bangkok, contains 400,000 inhabitants, of whom 310,000 are Chinese.

Serampore Baptist Missions.

Station.	Date.	Missionaries.	Ass'ts.	Nat. Ass'ts.	Com'ts.	Schol.	Remarks.
Kruesday,	1826	J. C. Fink,	1	2	35		2 schools.
Akyab,	1826			1			1 baptism.
Kimkyon,					8		
Chittagong,		John Johannes,	1			184	

Total, 4 stations; 2 missionaries; 2 assistants; 3 native assistants; 43 communicants; 184 scholars. These missions are in the provinces of Birmah, ceded to Britain.

GENERAL SUMMARY,—Ceylon, Hindoostan, and India beyond the Ganges.

SOCIETIES.	Stations.	Miss.	Assts.	Nat. Assts.	Comm.	Learners.
Gos. Prop. and Christ. Knowl.	7	6				1,500
Church Missionary,	74	30	49	257	1,207	13,761
London Missionary,	23	37	36	66	144	7,287
Serampore Baptist,	13	11	10	12	144	1,636
Baptist Missionary,	7	11	9	9	238	1,484
General Baptist,	3	3	3	2		300
Wesleyan,	13	19	21	11	974	4,806
Scottish Missionary,	3	6	6			2,780
American Board of Foreign Missions, .	6	9	13	31	100	5,515
American Baptist Board,	4	3	4	6	57	150

Total, 10 societies; 153 stations; 135 missionaries; 151 assistants; 424 native assistants; 2,864 communicants; 39,219 scholars.*

CHINA.

China Proper contains 1,298,000 square miles, 1,572 towns, 1,193 fortresses, 2,796 temples, 2,606 convents, and 32 imperial palaces. It is divided into 15 provinces. The emperor is an absolute monarch, and always appears in public with 2,000 lictors, bearing chains, axes, &c. The revenue is estimated at \$150,000,000. The Chinese army amounts to about 900,000 men. There are in the empire above 13,000 civil mandarins, called *governors*, and 18,000 military mandarins. In 1806 the exports of tea amounted to 45,000,000 of pounds, 13,000,000 of which were sold to the Americans, and 31,000,000 to the British. The present emperor of China is Tana Kwang. The Chinese language is monosyllabic, every word consisting of but one syllable. The Chinese characters, representing the sounds, amount to 80,000. However, 10,000 only are in common use, and the knowledge of them is sufficient to enable one to understand almost every Chinese book. They are all reducible to 214 radicals, each of them representing one word, and each word an idea.

According to the accounts of the Catholic missions in China, the number of Romish Christians amounted to 46,287, in 1824.

In 1807, the London Missionary Society established a mission in China. The Rev. Robert Morrison, D. D. has published the whole Bible in Chinese, a Chinese dictionary, an immense work, in five quarto volumes, a Chinese grammar, and various tracts. He is now preparing a work in the provincial dialect of Canton, (the dialect does not differ from the common language except in sound.) He also maintains the preaching of the gospel in Canton and Macao, its port, sixty miles distant. From 1813 to 1822, Dr. Morrison had an able coadjutor in William Milne, D. D. Two native converts have been baptized. One of them, Leangafā, is zealously engaged in spreading the Christian truth in the interior.

In October, 1829, Rev. E. C. Bridgman, under the American Board, and the Rev. D. Abeel, under the American Seamen's Friend Society, sailed from New York, and arrived in Canton in 125 days. They were affectionately welcomed by Dr. Morrison.

The great means, which the providence of God seems to be, at present, disclosing for the benefit of China, are the influence of the press, by means of the numerous merchants, who visit Canton from all parts of the empire; and the immense numbers of Chinese who may be termed *extra mural*. If the surrounding regions become light in the Lord,

* See the general results at the close of our view.

the light will penetrate the "Celestial Empire." The surrounding countries may be considered as the depositories of the happy destinies of China.*

The dictionary of Dr. Morrison is now in a course of translation into Japanese. The natives, it is said, are delighted with the alphabetic arrangement of the words.

SIBERIA.

Mongols, or Mongolians, is the general name, under which one of the most famous nations of the East is known. Three tribes of the Mongolians, the Barga Burat, Mongolians proper, and the wandering Calmucs, inhabit Siberia. The whole Mongolian race are entirely given to idolatry. They worship the Grand Lama of Thibet, together with gods many and lords many.

The *London Missionary Society* have missions at Selenginsk, 160 miles S. E. of Irkutsk, established in 1819, R. Vuille, missionary; at Ona, in 1828, W. Swan; at Khodon, 1828, E. Stallybrass. The whole Bible in the Buriat language has been nearly completed. Great attention is often paid to the exposition of the Scriptures, and there is also abundant encouragement to pursue the work of female instruction.

COUNTRIES NEAR THE CAUCASUS.

In 1817, seven colonies, chiefly from Wurtemberg, in Germany, on account of some liturgical differences, separated from their brethren of the established church, and emigrated to the countries near the Caucasus, in a singular expectation of a near visible appearance of the kingdom of God in the East. Many perished on the road; the others were allowed, by the Russian government, to settle near the borders of Persia. The Emperor, by ukase, in 1827, gave liberty for the establishment of schools, the settlement of ministers, and engaged himself to pay 1,000 rubles to each minister. The Missionary Society at Basle, Switzerland, took advantage of this providential opening, and established missions, for the benefit of the German emigrants, Tartars, Georgians, Armenians, &c.

Basle, or German Missionary Society.

Station.	Date.	Missionaries.	Remarks.
Karass,	1827	James Lang,	Turco-Tartar grammar completed.
Madchar,	1827	C. L. Koenig,	Attendance at church and school, large.
Shusha,	1824	{ Dittrich, Zarembo, Haas, } Pfander, Hohenaecker, }	C. F. Judt, printer. An Armenian press constantly employed.

Total, 3 stations; 7 missionaries; 6 assistants.

The Scottish Missionary Society have missions at Karass, James Galloway; and at Astrachan, W. Glen. Mr. Glen is preparing a translation of the prophetic books into Persian.

ARMENIA, containing 106,000 square miles, was formerly divided into Armenia Major, and Minor. The first, which is the modern Turcomania, lies south of Mount Caucasus, and comprehends the Turkish pachalics, Erzerum, Kars, and Van, and the Persian province, Erivan. Armenia Minor is now called Aladulia, or Pegian. The inhabitants consist of genuine Armenians, of Turcomans, who pass a wandering life, and of a few Greeks, Turks, and Jews. The Armenians are a sober, temperate nation, chiefly occupied in commerce, which in Turkey is almost entirely in their hands. Some of them are Mohammedans;—most of them, however, are Monophosytes. They adore saints and their images, but do not believe in purgatory. Their hierarchy differs little from that of the Greeks. The patriarch, or head of the church resides at Etschmiazim, a monastery near Erivan, the capital of Persian Armenia, on Mount Ararat.

In March, 1830, Rev. Eli Smith, and H. G. O. Dwight, of the Mediterranean American Mission, left Malta, on an exploring tour into Armenia.

SYRIA AND THE HOLY LAND.

EXTENT. Syria is situated between Mount Amanus on the north, the Euphrates on the east, the Arabian Deserts on the south, and the Mediterranean on the west.

GOVERNMENT. This country is subject to Turkey, and is governed by four Pashas—those of Aleppo, Damascus, Tripoli, and Acre. For fifty years past the average reign of the Pashas has been four years,—the government being constantly interrupted by feuds, wars, and assassinations. "Civil protection can be gained only by purchase."

Different Classes of Inhabitants.

JEWS. *Rabbinists*, attached to human traditions and commentaries. *Karaites*, adhere to the simple text of the Old Testament. *Samaritans*, ground their faith on the Pentateuch alone.

* See the last chapter in the Natural History of Enthusiasm.

CHRISTIANS. *Greek Oriental Church*, believe in the first seven General Councils, together with the Bible. *Armenians* are Monophysites, or believers in the doctrine that Christ had but one nature, and that the Holy Spirit proceeded from the Father only, yet with such modifications, as to consist, perhaps with orthodoxy. *Syrians*, also Monophysites, but have no communion with the Armenians. *Copts and Abyssinians*, holding to a Christianity corrupted by Judaism and Mohammedanism. *Maronites*, a sect of Roman Catholics, so called from the Abbé Maron. They reside in the neighborhood of Mount Lebanon. *Greek Roman Catholics*, a secession from the Greek Church in 1717. *Armenian Roman Catholics*, a secession from the Armenian Church. *Syrian Roman Catholics*. Their patriarch is Mar Gregorius. *Frank Roman Catholics*, European Consuls, residents, &c. *Protestants*, English Consuls, travellers, missionaries, &c.

MOHAMMEDANS. *Sunnites* or the party who believe in the Sonna, or dreams of Mohammed. *Schiites*, who reject them. The greatest animosity subsists between these sects. The first believe in, and the last deny the legitimacy of the three first Caliphs.

DRUSES. Their origin is unknown. They call themselves Unitarians, worship the Caliph of Egypt, &c.

ANSARI. Mixed sect, believe in transmigration, several incarnations of the Deity, &c.

ISHMAELITES. Very small sect, reside between Aleppo and Antioch.

YESIDEENS. Chamelion sect, Jews, Mohammedans, Christians, as suits convenience.

The Rev. William Jowett, from whose *Researches*, the preceding abstract has been compiled, says that the deplorable state of things in Syria, is perpetuated by the following circumstances. 1. Religious opinions are for the most part interwoven with political feelings and external habits. 2. Each of the religions has a subdivision turning upon a most essential particular. 3. The cause and the effect of the unvarying ignorance, which prevails, is the system of distinctions between the priesthood and laity. Thus it is the interest of a few professed teachers to hold the rest of their fellow men in darkness.

The Rev. Isaac Bird, after several years' attentive observation, says, "That, with the exception of those, who have been benefitted by missionary instruction, he has never found *one* individual in Syria, who appeared even ashamed to lie, and to profane the name and Sabbaths of the Most High."

In 1823, the American Board commenced a mission at Beyrout, a town on the shores of the Mediterranean, a few miles north of Sidon, and near the foot of Mount Lebanon. After laboring here with considerable success, for several years, the missionaries were induced, on account of a bitter persecution, which had been raised by the ecclesiastics, and on account of the political state of the Turkish empire, to retire, in May, 1828, temporarily, to Malta. Ten or twelve individuals, one a priest, and another an archbishop, had embraced the Christian faith in the love of it. About 500 copies of the sacred books were circulated in one year, and 300 children attended school. The excitement on the subject of religion, in Beyrout and its vicinity, were very great, for many months.

On the first of May, 1830, Rev. Isaac Bird and George B. Whiting, and their wives, sailed from Malta, to recommence the mission at Beyrout.

Syria, within a few years, has been frequently explored, by various Bible agents and missionaries; many tracts and Bibles have been distributed; and temporary residences maintained at Smyrna, Jerusalem, and other places.

Europe.

EXTENT. The greatest length of this continent is 3,300 miles; its breadth, 2,350; its area, 2,500,000 square miles.

BALANCE OF POWER. The similarity in the situation of the European Powers; the resemblances in their manners, languages, and laws; the extension of their intercourse by travelling and foreign residence; their union by the relations of scientific and commercial pursuits, the universality of the Christian religion, and the conviction of the great and common advantages of such an union, have given birth to a GREAT FEDERACY, acknowledging indeed no common chief, but united by certain common principles, and obeying one system of international law. The time, it is probable, is approaching, when the affairs of Europe will be settled, not on the field of battle, but in a General Congress of deputies from its various States.* The two grand causes of the civilization and intellectual energy of the Europeans, are the healthful and invigorating nature of the climate,

* See the New Edinburgh Encyclopædia. Article, Europe.

being almost wholly within the temperate zone, and the influence of Christianity. Wherever the religion of Jesus Christ has penetrated, knowledge, industry, and civilization have followed.

RELIGIOUS DENOMINATIONS.

Countries.	Denominations.	Population.	Countries.	Denominations.	Population.
England and Wales,	Episcopalians,	6,000,000	German Confederacy,	Protestants,	6,750,000
	Dissenters,	3,000,000	Low Countries,	Catholics,	3,500,000
Scotland,	Presbyterians,	1,500,000		Protestants,	1,500,000
	Other sects,	500,000	Prussia,	Lutherans,	6,000,000
Ireland,	Episcopalians,	500,000		Catholics,	4,500,000
	Catholics,	5,500,000		Calvinists, &c.	1,000,000
	Presbyterians,	800,000	Switzerland,	Calvinists,	1,670,000
	Methodists, &c.	300,000		Catholics,	580,000?
Spain,	Catholics,	11,660,000	Sweden and Norway,	Lutherans,	3,550,000
Portugal,	Catholics,	3,173,000	Denmark,	Lutherans,	1,700,000
Austria,	Catholics,	14,000,000	Italy,	Catholics,	20,210,000
	Protestants,	2,000,000	France,	Catholics,	30,855,428
Hungary,	Catholics,	4,200,000		Protestants,	939,000
Turkey,	Mohammedans,	7,500,000		Jews,	51,000
	Christians,	2,500,000		Greek Church,	39,000,000
	Greeks, Lutherans, &c.	3,646,000		Catholics,	8,000,000
German Confederacy,	Catholics,	6,700,000		Protestants,	2,500,000
				Mohammedans,	1,340,000

Total, 206,585,728 ; of whom, 112,878,428 are Catholics ; 40,000,000 members of the Greek Church ; 8,804,000 Mohammedans ; and 34,903,300 Protestants. Balbi estimates the population of Europe at 227,700,000.

GREECE.

RECENT POLITICAL HISTORY. On the 29th of May, 1453, Constantinople was taken by the Turks, the emperor Constantine killed, and Mohammed II. ascended the throne of the Eastern Empire, thus founding Turkey in Europe. Since that time twenty-two emperors have reigned. The present sovereign is Mohammed VI. who ascended the throne in 1808. Within the last century the Greeks have been gaining ground against their oppressors. Some Greek youths were educated in the European universities. Institutions were established at various places. Some time before the revolution, the Russians secured to the Greeks the privilege of sailing under the protection of their flag. The Greeks soon became the most expert sailors on the Mediterranean. An institution called the HETARIA was formed, into which many of the young men were initiated, and whose great object was the deliverance of their country. On the 24th of November, 1820, the revolution commenced by the revolt of the Suliotes, at the castle of Ali Pasha, at Jannina. In the spring of 1821, Ipselanti met the Turks, and was totally defeated. On the fourth of April, the insurrection commenced in the Morea. The islands soon followed. The Greek patriarch, a venerable man near ninety years of age, and many other Greeks, were murdered, at Constantinople. Then followed in rapid succession the bloody scenes of Scio, and Ipsara, the heroic deeds of Botzaris, the discomfiture of several Turkish armies, the defeat and death of Capitan Pasha by the fire ship of Canaris. On the 20th of October, 1827, the Turko-Egyptian fleet in the harbor of Navarino, was cut in pieces by the Russians and English. In January, 1828, the executive power of the government of Greece was vested in the hands of John Capodistria, for the period of seven years. On the 14th of May, 1829, Missolonghi was surrendered to the Greeks. The Russian armies invaded Turkey. On the 20th of August, 1829, the city of Adrianople was surrendered to the Russians. September 14th, a treaty of peace was signed between Turkey and Russia, by which Turkey agreed to pay Russia 10,000,000 ducats, and Russia evacuated the countries which she had occupied. One third of the indemnity has since been remitted by Russia. For some time past, England, France, and Russia, have held negotiations in regard to Greece. The government of the country, and £200,000, were offered to Prince Leopold, of Saxe Cobourg. This offer was not accepted. What the definite arrangements will be is not known. It seems that Greece is not consulted by the arbiters.

MORAL AND RELIGIOUS STATE. The Rev. Lewis Korck of the Church Missionary Society, divides the inhabitants of Greece into three classes, in respect to their moral state. 1. *Superstitious*, large in numbers, but through the vices, and ignorance, and absurdities of its supporters, without much strength. 2. *Infidel*. This class is comparatively small, but has great intellectual strength. Translations of Voltaire and other infidel works have been made, in Greece, and the government petitioned to cause them to be printed. 3. *Philanthropic* ; through its intellectual and moral virtue, the most respectable ; ready to do any thing to save their nation from ignorance and vice. Among almost all the inhabitants, there is a painful feeling of backwardness in science and morals, and a desire to learn, and a feeling that a change is necessary for them.

OBJECTS OF IMMEDIATE UTILITY. 1. Establishment of schools of mutual instruction. 2. The preparation of schoolmasters. 3. The placing of common schools on a better footing. 4. The support of orphan institutions. 5. The providing for young men of talents and piety the means of obtaining a good education. 6. The establishment, for this end, of an academy in Greece. 7. The formation of a library of the best works. 8. The translation of suitable works. 9. The preparation of elementary school books, is an object of great interest. There is now a most lamentable deficiency.

DISTRIBUTION OF THE SCRIPTURES, TRACTS, &c. The British and Foreign Bible Society have employed agents, for several years, in distributing copies of the sacred Scriptures. The gentlemen engaged in the work are the Rev. H. D. Levees, and Benjamin Barker. Mr. Levees, during seven years' residence in Constantinople, sold Bibles to the amount of £1,200 or £1,300 sterling. Number of copies about 34,000. About 16,000 have been circulated at Smyrna. In the year 1829, about 15,500 copies, in various languages, were sent to Malta. Mr. Barker has recently distributed the Scriptures in many schools. The principal versions in which the Scriptures have been, or are about to be circulated, are the Modern Greek version, Ancient and Modern Greek, Turco-Greek, Turco-Armenian, Italian, Arabic, &c. In the island Tino, the Modern Greek Testament is read in the church. The Religious Tract Society have devoted considerable donations to the circulation of Modern Greek and Arabic tracts.

SCHOOLS. The Rev. Josiah Brewer, his wife, and Miss Mary Reynolds, are employed, in Smyrna, by a Ladies' Greek Association in New Haven, Conn. in promoting the education, particularly of Greek females. The Rev. Jonas King, employed by a Ladies' Society in New York city, is engaged, with his wife, a native Greek, in a school in the island Tino. The Rev. J. J. Robertson, and J. H. Hill, of the American Episcopal Church, are soon to sail for Greece.

The Church Missionary Society employ in the Ionian islands, Rev. Frederick Hilndner, and in the Grecian islands, C. L. Korck, M. D., chiefly in the establishment and support of schools. The *Ionian* islands are seven in number, and are under the protection of England. Population, 200,000. Every island has a classical school or academy, and at Corfu there is a university, containing 75 scholars.

	Schools.	Teachers.	Scholars.
Corfu,	17	17	545
Santa Maura,	16	19	245
Cefalonia,	17	17	739
Zante,	13	13	392
Ithica,	6	6	181
	69	72	2,102

From Paxo and Cerigo, no returns.

The following is the state of the schools in the *Greek* islands.

	Schools.	Scholars.		Schools.	Scholars.
Syra,	2	500	Naxos,	3	352
Zea,	1		Anasi,	1	
Andros,	4	260	Santorino,	1	
Tino,	3	250	Gambusa,	1	70
Paros,	3	206	Siphno,	1	80
Mycono,	2	115	Serpho,	3	108
Samos,	3		Thermia,	3	100
Kalumno,	1	50			

Total reported, 32 schools ; 1979 scholars.

The London Missionary Society have in their employment at Malta, Rev. S. S. Wilson ; and at Corfu, Rev. Isaac Lowndes. They have English and Greek Sunday schools, and a day school for Greek girls.*

OPERATIONS OF THE PRESS. Malta is the seat of the printing establishments of the various Societies. At the press of the *London Missionary Society*, 12 tracts and books were printed in various languages, in the year 1828-9. The *Church Missionary Society* have a press superintended by the Rev. William Jowett, and C. F. Schlien ; Brenner and Weiss, printers. In 1825-6-7, 3,000,000 pages of different tracts and books were issued. The Four Gospels in Maltese have been carried through the press. Mr. Jowett also published the "*Philanthropos*," a newspaper, for one year, with great benefit. The *American Board* employ at Malta, Rev. William Goodell, Daniel Temple, missionaries, and Mr. Homan Hallock, printer. Mr. Smith, now in Armenia, it is expected, will su-

* The labors of the Jews' Society we shall notice in another place.

perintend the press, on his return, Mr. Temple be employed in the preparation of school books, and Mr. Goodell will proceed to Smyrna. The press is furnished with distinct fonts of types for printing in Italian, Modern Greek, Armenian, and Arabic.

The following table will give a view of the operations of the American press from 1822 to 1830.

	Issued since July, 1822, copies.	In Dep. Jan. 1, 1830.	Issued since 1822, pp.	In Dep. Jan. 1, 1830.
Italian,	54,813	19,687	1,522,710	730,290
Greek,	125,743	54,907	4,967,740	2,600,660
Turkish,	5,929	15,071	217,676	606,324
Total,	186,485	89,665	6,708,126	3,937,274

In addition, 11,443 copies of various publications have been received from abroad. In 1829, 2,943,200 pages were printed.

GENERAL SUMMARY,—Greece.

Society.	Station.	Missionaries.	Assist's.
London Miss. Soc.	Malta, Corfu,	S. S. Wilson, J. Lowndes,	2
Church Miss. Soc.	Malta, and Corfu,	W. Jowett, F. Hilndner,	2
	Syra, and Smyrna,	{ C. F. Schlienz, C. L. } Korck, J. Hartley, }	3
American Board,	Malta,	W. Goodell, D. Temple,	4
Other Societies,	Smyrna, Tino,	J. Brewer, J. King,	2
British & For. Bib. Soc.		H. D. Leeves, B. Barker,	

REMARKS, 1. Greece lies between Rome and Turkey, in the very heart of the two Antichrists. 2. The Turks are foreboding their own downfall, "and look to the Asiatic shore as a retreat from the fury of the conquerors." Aside from the recent heavy loss in the war with Russia, at least 200,000 Mussulmans perished in the Greek contest. "The European Turk is a lion, not asleep, but dying, and after a few fierce convulsions, will not rise again." 3. The neighboring powers are constantly gaining strength. On one side is Russia, the Rome of the North; on another, Austria, with a revenue of \$60,000,000 annually; not far away is France—now cutting off one of the arms of the Sublime Porte, on the African Coast. All over the Mediterranean, are the ships of Britain, "on whose dominions the sun never sets."

RUSSIA.

EXTENT. The present empire extends 345,000 geographic square miles, of which 85,000 belong to Europe, and 260,000 to Asia.

POPULATION. The population of the empire for twelve years, from 1815, increased, at the average rate of 600,000 a year, or more than 7,000,000. In 1826, 1,054 persons died, whose ages were more than 100 years each.

DIFFERENT CLASSES. Within the limits of the Empire are above a hundred different nations and tribes, who speak at least 40 different languages. They may be arranged under 8 great classes. 1. Slavonic, 38,800,000. 2. Finnish, 2,376,000. 3. Tartar, 1,850,000. 4. Caucasian, 1,200,000. 5. Mongol, 300,000. 6. Mandshures, 80,000. 7. Polar Nations, 300,000. 8. Colonists and Moldavians, 800,000.

RELIGIOUS SECTS.* 1. Greek, 34,000,000. 2. Catholic and United Greek, 5,308,000. 3. Lutheran, 2,500,000. 4. Reformed, 33,000. 5. Armenian, 70,000. 6. Hernhutters, 8,000. 7. Meunonites, 3,000. 8. Mohammedans, 1,800,000. 9. Jews, 210,000. 10. Lamutes, 300,000. 11. Brahmins, 300. 12. Shamans, 500,000.

CLERGY. A few of the clergy, are distinguished for their learning, ability, zeal, and piety, but most of them are dissolute and irregular in their lives, and altogether unworthy of their office. The late Count Orlof, in a letter to Rousseau, says, "The pastor of the parish knows neither how to dispute, nor to preach; and the sheep, in making the sign of the cross, verily believe that all is done."

BIBLE SOCIETIES. The Bible Society of Russia, previous to its suspension in 1826, had circulated more than 800,000 Bibles. It had 289 auxiliaries. Its operations, we believe, are now partly resumed. In Finland more than 83,000 Bibles and Testaments have been circulated. Dr. Lyall, a very intelligent traveller in Russia, says, "That the effects of the efforts of the Bible Societies, will be felt when the present race has passed away, and that the uncommon interest taken in these efforts by Alexander, will reflect

* This account is from Hassel. It differs somewhat from the estimate under "Europe." p. 46.

eternal lustre upon the memory of that monarch." The present sovereign, Nicholas, as is well known, is a man of enlarged views. He has recently issued a ukase, requiring the establishment of schools, on the Lancasterian plan, throughout his dominions. The moral illumination of that immense empire is an object second only to the spiritual emancipation of Southern and Eastern Asia.

AUSTRIA.

In twelve years, from 1815, this monarchy increased, in number of inhabitants, nearly 7,000,000, making the population 29,000,000. There are 777 cities, 635 suburbs, 224 market towns, and 69,105 villages. In August, 1829, young men were prohibited from entering foreign universities; a resolution was made to establish a Lutheran Theological Institution. It was opened, April, 1821. Fifty Jesuits, banished from Russia, were received into Galicia. In 1821, an order was issued prohibiting private persons from sending abroad for instructors, since the instruction of youth might be intrusted to the Jesuits. In Nov. 1822, the Bible Societies were forbidden to distribute Bibles, in the Austrian dominions, particularly the Bohemian Bible, printed in Berlin; or to sell them at reduced prices.

GERMANY.

RECENT RELIGIOUS HISTORY. Semler, professor of theology at Halle, was the great instrument of introducing rationalism, or infidelity, into Germany, in the last half of the eighteenth century. For nearly forty years, he waged war with the principles and systems of his predecessors. A host of able men succeeded, and carried on the assault against Christianity. Some years since, only *one* of the various journals, defended the *supernatural inspiration* of the Bible. The principles of Luther, were almost eradicated from the country. Here and there, a solitary individual, as Reinhard, Knapp, Morus, Storr, Flatt, &c. lifted up their voice, in favor of Jesus and his gospel. Early in 1804, a correspondence was opened, between the British and Foreign Bible Society, and certain individuals in Nuremberg, in which £100 were offered, on condition that a Bible Society should be formed in that city. The condition was complied with, a Society formed, and an address published. In 1806, it was transferred to Basle. In 1817, it had published twelve editions of the German Bible. In 1806, a Bible Society was formed at Berlin. In 1819, it was united with the great Prussian Bible Society, organized by Dr. Pinkerton. In 1814, about twelve societies had been organized. In the great events of 1814–15, the power and mercy of God were manifested, in the spiritual renovation of many of the Prussian and Saxon soldiers. In 1817, Harms, pastor at Kiel, published an edition of the Theses of Luther, with appropriate remarks and notes. The book spread far and wide, and was one of the principal means, of the revival of true religion. Occasional volumes, pamphlets, and periodicals of an evangelical character, have since appeared. The principal of these, is the Evangelical Church Journal, published at Berlin, by Prof. Hengstenberg. It has already exerted a powerful influence. About this time, a great excitement took place in Bavaria. Several Roman Catholic clergymen were converted, and proclaimed the gospel with boldness and power. Persecution followed, and almost of course, the principles of the gospel were diffused and embraced. The Prussian king, as is generally supposed, favors the sentiments of the reformation. He has drawn into his favorite university, Berlin, several distinguished evangelical professors. The Prussian Bible Society has distributed about 400,000 copies of Bibles and Testaments, since its formation. The British and Foreign Bible Society, have sent to a lady at Breslau, 1,000 Testaments for distribution; at Buntzlau, 23,093 copies have been circulated; 2,000 Testaments have been placed at the disposal of a lady in Carlsruhe; at Cologne, 11,845 Bibles, and 37,979 Testaments have been issued; at Dantzic, 13,962; in 11 months of 1823, Dr. Van Ess, issued at Darmstadt, 20,731 copies of the Scriptures; at Detmold, a venerable nobleman, 85 years of age, is actively circulating the Scriptures; at Dresden there is a society of 3,000 members, which have distributed 61,302 copies of the Scriptures; at Elberfeld, 2,731 Bibles in one year; at Frankfort, nearly 10,000 copies of Bibles and Testaments in one year. "The reception of Bibles, without the Apocrypha, meets with less and less opposition;" the Marburg Society, circulated in eight years, about 2,400 Bibles and Testaments; at Hernhut, in one year, 1,412 copies; at Königsberg there is a continued demand for the Scriptures; at Munich, 5,000 copies of Gossner's Testaments are printing; at Nuremberg, about 13,000 Bibles and Testaments have been circulated in four years; at Osnaburgh, crowds of persons are extremely anxious for the Bible; at Posen, the society has 77 associations; at Stralsund, 500 Bibles have been given to two Pomeranian noblemen, for distribution; Dr. Heubner, of Wittenberg, says that the Bible, *without* the Apocrypha, is well received. At Munich, about 600 men are studying theology, most of whom were, till recently, without Bibles of any kind! The university is Catholic.

In 1820, a Tract Society was established at Hamburg, for Lower Saxony. Its income during the past year, amounted to 1,500 dollars; its circulation of tracts, to 260,623.

The committee of this society, have recently sent to the American Tract Society, a most touching appeal for help. They say that the enemies of the cross, are contemplating the formation of a society, for distributing tracts. The first which they propose to publish, may be called the "Devil's Bible," so entirely are the doctrines of religion evaded or denied. Many other painful facts are related, showing how desperate the struggle is, in that country, between the friends and enemies of Revelation. The society have circulated since their formation, 764,376 tracts. Depositories and auxiliaries are established in many parts of Germany.

At Berlin, there is a society for the instruction of prisoners, to whom the Christian students have permission to preach. In the six or seven Prussian universities, there is at least one professor, who is sound in the faith. There is now establishing at Berlin, a Missionary Institution; a Jews' Society has existed some time. Very much good is done in Prussia, by means of the schools. There is one in every parish. In Wurtemberg, there is a large number of decidedly Christian ministers. Count Von Der Recke, has about 200 orphans, under Christian instruction, at Dusselthal, on the Rhine.

SWITZERLAND.

RELIGIOUS HISTORY. The Pays de Vaud, is a beautiful country, lying between the lake of Geneva, and the Jura mountains. In 1798, it became an independent canton, by throwing off the dominion of Berne. By the Congress of Vienna, the government was constituted the head of the church, with authority to license, place, and remove the clergy, and assign, and pay their salaries. In 1813, the religious excitement at Geneva, commenced with prayer meetings of a few students in theology. In 1817, the "venerable company of Geneva," as the pastors are termed, imposed their celebrated test upon young ministers and candidates, requiring them to engage not to deliver their opinions in the pulpit upon the essential doctrines of the gospel. Several ministers refused to subscribe this test. One of them, Mr. Malan, was forbidden to preach, and was deprived of his support as professor in College. This excitement soon spread to the neighboring canton of Vaud, which had been deeply affected by the influence of Gibbon, Voltaire, and Rousseau. A clergyman, who held religious meetings on Sabbath evening, was silenced. This individual, with eight others, addressed a letter to the government, declaring their determination to separate from the established churches. In answer, a decree was issued by government, forbidding all religious assemblies, except those of the established church, and requiring the police officers to break up every other. On the 20th of May, it was forbidden that the Scriptures should be read or explained in a family, in connexion with any others, besides its members. Fines, imprisonments, and banishment followed. One clergyman was imprisoned ten weeks, and then banished for two years, for suffering five other persons to read the Bible with him, in his own house. In four or five years, about 20 separate churches were formed, and the law of 1824 sunk into a dead letter. In 1829, a missionary was sent out, to preach in those places where evangelical sentiments were not taught. He was however arrested, and confined three weeks.

MISCELLANEOUS. About ten years ago, an institution was formed at Beuggen, for orphans, near Bâle, with the addition of a seminary, in which about 20 persons have been constantly preparing to become schoolmasters. Many orphans have been educated at this, and similar institutions. These schools have become numerous in Switzerland, France, and Wittenberg. A Christian education has been adopted at most of them.

A Missionary Seminary has been in existence at Bâle, for several years, under the excellent tuition of Rev. Theophilus Blumhardt. All the students, (between twenty and thirty in number,) hold themselves in readiness to engage in Foreign Missions.

FRANCE.

POPULATION. According to the statement of Baron Dupin, France contains 31,000,000 of inhabitants. The annual increase is about 200,000. Two thirds of the population are employed in agriculture, and one third in manufacturing and commercial pursuits.

LITERATURE. In 1814, the whole number of sheets of all the works published in France, amounted to 45,675,039; in 1826, to 144,561,094. The subjects, upon which there has been the greatest increase, are theology, legislation, the sciences, philosophy, history and travels. In 1825, the number of volumes printed, was 13,767,723. This was a little more than a volume to each of the 12,000,000 of persons in France, who are supposed to be able to read.

FRENCH PROTESTANTS. The number of Reformed (Calvinistic) ministers in France, is 305; under whose superintendence there are 438 buildings, consecrated to public worship. In connexion with these churches, there are 451 Bible Societies and Associations, 59 Societies and Depositories of Religious Tracts, 124 Missionary Societies and Associations, 78 Sunday Schools, and 392 Elementary Schools. This statement does not include the Lutheran churches. Through want of churches, many of the Protestant congregations are obliged to meet for public worship in out-houses, barns, &c.

BIBLE SOCIETIES. The Protestant Bible Society at Paris, in the year ending March 31, 1828, distributed 14,625 copies; since the formation of the Society, 91,664 copies. The receipts of 1828, from the auxiliaries, were 6,000 francs more than those of the preceding year.

TRACTS. The Paris Tract Society, issued, during the year ending April, 1828, 172,800 Tracts: not less than 300,000 publications were distributed.

MISCELLANIES. The present sovereign of France, Charles X., is a liberal and popular monarch. He has recently constituted 25 new stations for the Protestant clergy. The most important are occupied by faithful preachers. Nazou, the professor of theology at the Protestant University of Montauban, is a Neologist. His heretical views, have recently been exposed in a French periodical. This is leading to discussions and investigations, which will probably be productive of the happiest results. An interesting correspondence has been carried on, for two years past, between the General Assembly of the Presbyterian Church in the United States, and the French Protestants.

General Remarks in regard to the Continent.

1. The principal instrumental cause of the religious feeling, which has been awakened in various parts of the continent, is the circulation of the *Scriptures*. God is putting signal honor upon His own truth. The British and Foreign Bible Society, are doing that for Europe in 1830, which the translations of Luther and his coadjutors did in 1530.

2. A very interesting fact, in the present state of Europe, is the enlightened zeal of *individual* Christians. One is literally chasing a thousand. Rev. Mark Wilks, is the centre of benevolent effort in France. Dr. Leander Van Ess, a Catholic clergyman in Darmstadt, has circulated between 600 and 700,000 Bibles. Von Bulow, a distinguished Prussian General at the battle of Waterloo, has won nobler honors in the wide dissemination of Christian truth, in Norway, and the surrounding regions.

3. The character and enlarged views of some of the sovereigns of Europe, is a matter of congratulation. Charles X. of France, favors the Protestants; Frederic of Prussia, and his family, are warmly attached to orthodox sentiments. Nicholas of Russia, is establishing Lancasterian schools in his dominions.

4. The foreign missionary spirit, which has been awakened, *contemporaneously*, with the dawn of vital religion, is a most interesting fact. At Basle, in the valleys of Barmen, among the hills of southern France, a spirit has been awakened, which would not have dishonored Lyons, in the third century, nor Jerusalem, after the martyrdom of Stephen.*

5. The British Continental Society, employed in 1829-30, *forty-two* agents on the continent, and expended about £2,000 for their support. The efforts of these agents are principally directed to the Catholic population. The state of this population is deplorable indeed. Midnight darkness, rests on almost all southern Europe. Only one newspaper is printed in Spain, and not a single literary magazine. "An archbishop in that country, receives £100,000 a year, while the wretched people are wo-begone indeed!"

6. Infidels, of various descriptions, are making strenuous efforts to uphold their cause. Since 1817, there have been circulated on the continent, *five millions seven hundred and sixty-eight thousand, nine hundred* volumes of the works of Voltaire, Rousseau, and other infidel writers.

ENGLAND.

POPULATION. The population of England, in 1801, was 8,331,433; in 1811, 9,538,827. Rate of increase $14\frac{1}{2}$ per cent; in 1821, 11,261,437. Rate of increase 18 per cent. Present population, probably, between 13,000,000 and 14,000,000.

LAND. In England, there are 25,632,000 acres of cultivated land; 3,454,000 uncultivated, capable of improvement; 3,256,400 unprofitable; total, 32,342,400 acres.

CANALS, &c. In 1823, the total length of canals in Great Britain, excluding those under five miles, was 2,589 miles. In 1823, the total extent of turnpike roads in Great Britain, was 24,531 miles. The number of houses inhabited in England, is 1,885,918, occupied by 2,346,717 families. Families employed chiefly in agriculture, are 773,732; in trade, manufactures, handicraft, &c. 1,118,295; all other families, 454,690. Number of persons in the army and navy, 319,300.

England has long been distinguished, in the providence of God, for the great variety and vast amount of her efforts, for the diffusion of Christianity, and the relief of human suffering. What the little island Sicily was to the Roman State, in respect to temporal subsistence, being the "granary of the empire," the little island of Albion is, in respect to spiritual subsistence, to the *whole earth*.

* The consecration of the first French Protestant missionaries, took place within a short distance from the spot where Admiral Coligny was murdered, and where the bell tolled to announce the massacre of St. Bartholomew. The scenes and associations of the meeting, were of the most affecting kind.

We shall now proceed to give some account of her charities, humane and Christian, especially those which have reference to the supply of her own wants, and the relief of her own miseries, and those of her suffering sister, Ireland.

I. *Philanthropic Societies.*

1. *National Guardian Institution.* Formed for the purpose of protecting the public from the evils arising from the frequent, and too often fraudulent practice, of giving false characters to bad servants, and for the encouragement of those servants, whose characters will bear the test of strict inquiry, by providing them with respectable situations, granting relief in sickness or distress, and affording them asylums in old age.*

2. *Society for superseding the necessity of Climbing Boys.* This is done by encouraging a new method of sweeping chimneys. The Society also take measures for improving the condition of children, and of others, employed by chimney sweepers. The subject has, likewise, occupied the attention of Parliament, and due investigation has shown, that there are few chimneys, which cannot as well be swept by a machine, as by boys.

3. *London Society,* for the improvement and encouragement of female servants, by annual and other rewards. Formed in 1815.

4. *British Society,* for rewarding servants.

5. *Society for the Prevention of Cruelty to Animals.* Sermons are preached annually on this subject. It has also occupied the attention of Parliament.

6. *Royal Humane Society,* to collect and circulate the most approved and effectual methods for recovering persons apparently drowned, or dead from any other cause; and to suggest and provide suitable apparatus for, and bestow rewards on those who assist in the preservation and restoration of life.

7. *Charity,* for distributing bread, meat, and coals, among the Jewish poor, during the winter season.

8. *Royal National Institution,* for preservation of life from shipwreck.

9. *Society for the Encouragement of Industry, and the Reduction of Poor Rates.* Formed in 1818.

10. *Endeavor Society,* to disseminate the true principles of the Established Church, by forming a library of orthodox works, and by distributing cheap books, tracts, and papers, gratis, to the poor; also to form a supply of medical articles for the suffering.

11. *Society for preventing loss of life by fire.*

12. *Philanthropic Society,* for the admission of the offspring of convicts, and for the reformation of criminal poor children.

13. *Surrey Asylum,* for the employment and reformation of discharged prisoners.

14. *General Philanthropic Society,* for the relief of the manufacturing and laboring poor in temporary distress, and for other benevolent purposes.

15. *Society for the Relief of Distressed Widows,* applying within one month after their widowhood.

16. *Society for the Discharge and Relief of Persons Imprisoned for Small Debts,* throughout England and Wales.

17. *Caledonian Society,* for affording relief to distressed and destitute persons, of all countries and descriptions.

18. *London Aged Christian Society,* for the permanent relief of the decidedly Christian poor.

Besides these there are many others of a similar character, but more limited in influence, designed to meet the various conditions and wants of a poor and suffering population.

II. *Societies for the Benefit of Africans.*

1. *African Institution.* Its principal object is the abolition of the slave trade, and the promotion of civilization among the African nations. It labors to collect the most complete accounts of the agricultural and commercial relations of Africa, and of the physical, intellectual, and moral condition of its inhabitants. It has exerted much influence upon the continental governments, through means of the British.

2. *Society for protecting the natural and constitutional rights of infants born in the colonies of England.*

3. *Society for the relief and instruction of poor Africans and Asiatics.*

4. *Slave Conversion Society.* The object is designated by its name. It is to provide religious instruction for the slaves in the West Indies. It employs about 40 teachers.

5. *Negro Children Education Society.* This Society is engaged in providing school masters and mistresses, in erecting buildings for schools, in coöperating with proprietors,

* We shall give the officers, income, date of establishment, &c. of most of these Societies, in some tables in the sequel.

in furnishing them with teachers for their plantations, in providing houses of refuge, &c. It has expended something more than £2,000 since its formation in 1825.

6. *Ladies' Negro Slave Relief Societies.* There are twenty or thirty associations in England, formed to aid in the emancipation, particularly of female slaves; of whom there are 360,000 in the British West Indian colonies.

7. *Anti-Slavery Society.* His royal highness the duke of Gloucester, is president of this Society. Its great object is to procure the final and total abolition of slavery throughout the British dominions. It has more than 250 auxiliaries, some of them of the most active character. It holds its annual meeting in London, in the month of May. The last meeting was one of greater interest than any preceding. Mr. Wilberforce presided. Messrs. Brougham, Denman, Z. Macauley, T. B. Macauley, Lushington, Buxton, lords Milton, Calthorpe, and others, moved and seconded resolutions. On the 15th of May, 1824, Parliament, by its unanimous resolutions recognized the evil of slavery, and the duty of providing for its ultimate extinction, and his Majesty's ministers undertook to carry these resolutions into effect. The colonial legislatures, however, refused to comply with the resolutions of Parliament. A powerful West Indian body in England is opposed to the abolition. On the second of February, 1830, a revised and amended code of slave laws was made out for the colonies. Some of the most salutary provisions have not been complied with.

In this state of things, the philanthropists of Britain have determined to petition Parliament in a louder, and more determined voice than ever. The noble minded men, at the last meeting, renewed their solemn, and often repeated vow, never to rest till the glorious work is done.

III. Peace Societies.

In 1816, a society was formed in London, for the promotion of permanent and universal peace. Some distinguished individuals have entered warmly into the measure. The methods which Peace Societies use for the accomplishment of their objects are, 1. To lessen the causes of war. 2. To urge on nations the expedient of a general congress, by which to settle national differences. 3. To make known the facts in regard to war in all their extent, the cost in blood, in treasure, in crime, in intemperance, taxation, poverty, &c.

The following estimate of the expenses of the wars in Europe and in the United States, from 1783, to 1815, has been made from authentic documents.

The expense to Great Britain,	\$3,200,000,000
“ to France,	3,130,000,000
“ to Austria,	500,000,000
“ to other European governments,	4,550,000,000
“ to the United States,	120,000,000
Total,	\$11,500,000,000

Thus for a thirty-two years' war, the killing of several hundred thousand men, and the production of an unutterable amount of distress, poverty, and crime, *Christian* governments have paid not less than *eleven thousand millions of dollars*.

IV. Prison Discipline Societies.

1. *British Society*, for the reformation of female prisoners, formed in 1821.
2. *Westminster Asylum*, for the reception of the better class of offenders, 1822.
3. *Guardian Society*, with the same general object as the last.
4. *London Female Penitentiary*, 1807.
5. *Society for the Improvement of Prison Discipline and the Reformation of Juvenile Delinquents.* This Society was formed in 1815. Its seventh report contains 540 pages. In 1823, the number of persons committed in England, Wales, and Ireland, was 37,648. Of these 9,185 were acquitted, after having endured, frequently for several months, all the miseries and disgrace of penal imprisonment.

V. Seamens' Societies.

1. *Sailors' Home*, or Royal Brunswick Maritime Establishment, for the reception, lodging, and protection of the persons and property of sailors, the improvement of their morals, saving them from the crimps of London, and regularly shipping them on outward bound vessels to all parts of the world, his majesty's navy, the coast guard, or revenue service.
2. *Port of London and Bethel Union Society.* From the last report, presented May 10, 1830, we gather the following facts. A floating chapel has been stationed at one place for twelve years, at which religious services are statedly held,—thirteen Bethel meetings are

held weekly on the river,—forty-three ships have hoisted the Bethel flag, for the first time, the past year—for one praying sailor eight years ago, there are fourteen now,—one pious captain, in 1814, knew of only two religious masters at the port from which he sails, now he is personally acquainted with fifty-three,—divine service has been conducted by one man on board 165 coal boats,—thirty-two boxes of books have been granted to sailors during the past year, and 1,765 volumes lent,—forty children are supported in the Merchant Seamen's Orphan Asylum.

VI. *Societies for the Promotion of General Religious Objects.*

1. *British Reformation Society.* This society was formed in 1828, with a view to promote the true principles of Protestantism. Its exertions are chiefly directed to Ireland, where it holds public meetings for disputation and the circulation of religious tracts. In England, owing to the ignorance of the people, the artifices of the papists, &c., and in Scotland, papacy is gaining ground. But in Ireland the success of the society has been great. Sixty-five meetings had been held in the province of Munster. The number of readers is thirty-nine, of whom twenty-five are engaged in Ireland, and one at Rome! At Manchester a meeting was held for discussion, at which 4,000 persons were present, and 6,000 outside. At Limerick, one of the principal popish districts in Ireland, discussions had been held for three days in succession. At Glasgow, such was the interest which their operations excited, that 30,000 persons failed of obtaining admission to the meetings.

2. *Christian Instruction Society,* for the dissemination of the truths of Scripture, in districts where there is little religious instruction, particularly in London, by means of teachers and libraries. In the last report, 1830, it is stated, that there are connected with the institution, fifty-four associations; 1,101 gratuitous visitors, who had under their benevolent care, 26,914 families, including at least 134,000 individuals; making an increase of 12,000 individuals since the preceding report. There are also sixty stations for reading the Scriptures and prayer, and twenty-eight loan libraries.

3. *Irish Society of London.* The great object of this society is to circulate the Scriptures in the native tongue of the Irish, as that to the people of Ireland possesses charms, which belong to no other. Number of schools, 491; pupils, 16,896; 10,000 readers in their native tongue had been added in 1829-30. Most gratifying testimonials of the good, which this society is accomplishing, are constantly brought to light.

4. *Hibernian Society,* formed for the establishment of schools, and for the support of scriptural readers in Ireland. Day schools 625, containing 51,078 scholars, of whom 21,330 have been Roman Catholics. Adult schools 274, containing 10,982 scholars. Sunday schools 392, containing 17,841 scholars, who are all instructed by gratuitous teachers. Sixty-four persons are employed as inspectors or scriptural readers. Bibles and Testaments circulated during the year, 26,386; in all, 235,781 copies.

5. *Society for the Protection of Religious Liberty.* The great object of this society is to promulgate and maintain the vitally important principle, "That it is the essential and unalienable right of every man to worship God according to the dictates of his own conscience." The measures which they desire to accomplish are, some improvements in the Toleration Acts,—the correction of abuses in regard to the burial of Dissenters,—the amendment of a law by which Baptists are excluded from the rites of burial,—the conversion of marriage into a civil contract, relieving Dissenters from a compulsory celebration of marriage, by a rite to which they are conscientiously opposed,—to exempt all places of religious worship from poor rates, &c. &c. About seventy cases came before the attention of the committee during the year 1829-30. Legal advice and directions were given, which in many cases resulted favorably. John Wilks, Esq., of London, is a most fearless, gifted and unwearied assertor of the claims of this society. Its funds are procured by donations of £2 from each of the dissenting congregations in England, and of £1 from those in Wales.

VII. *Societies for the Promotion of Education.*

1. *Society for Promoting Ecclesiastical Knowledge.* The object of this society is to circulate, by books and tracts, useful information on subjects connected with the scriptural government of the Church of Christ. The monthly publications of the society are on the following subjects: 1. On Free Inquiry in Religion. 2. Christ the only King of his Church. 3. State of the World at the Christian Epoch. 4. Importance of Correct Views, on the Constitution of the Church, and on the Constitution of the Primitive Churches. 5. Historical Series.

2. *British and Foreign School Society.* At the central school of the society there are twenty Arab youths, sent thither by the governor of Egypt. In six months they were able to read and write English. Much attention is paid to the selection and training of schoolmasters,—who exert such a powerful influence over children and their parents; and of whom there are 20,000 in England and Wales. Fifty-two had applied, in 1829-30,

for permission to learn the system of the society; twenty-six had been received. This society have established schools in almost every part of the world. In Sweden they have 192 schools, and 12,000 scholars. In Russia, the emperor has ordered thirteen masters to introduce the system into the provinces.

3. *Book Society, for Promoting Religious Knowledge among the Poor.* In the speech of the Rev. Mr. Wood, at the last annual meeting of this society, we find the following interesting facts. In the year 1299, the Bishop of Winchester could not obtain the loan of a Bible with marginal annotations, even from his own convent, without giving a bond, drawn up with great solemnity. The prior and convent of Rochester, at a certain time, declared expressly, that they would, every year, pronounce the irrevocable sentence of damnation on that man who should dare to purloin or conceal a latin translation of Aristotle's *Physics*. Before the year 1300, the library of the university of Oxford, consisted of a few tracts only, which were chained or kept in chests. This is an old society lately revived.

4. *National School Society.* Principally supported by the established church. There are now receiving instruction in the schools of the society, 216,517 children. During the past year 113 new schools have been established, and an addition to the number of scholars of 11,000. The central school contains 536 boys, and 195 girls. Several of the speakers, at the late anniversary, urged on the attention of the meeting, the *importance of combining manual labor with study*. This society is under the patronage of the king, and all the Protestant bishops. It adopts the system of Dr. Bell.

In addition to the societies which we have noticed, we have before us a list of no less than *forty*, which would appropriately come under this head, and some of which act on an extensive scale.

VIII. Bible and Tract Societies.

1. *Naval and Military Bible Society.* The number of copies of the Scriptures distributed last year, was 13,233; since the formation of the society, 244,477. To 29 regiments and corps, 3,135 Bibles and Testaments have been given; to the East India Company's troops in Bengal, 2,057. Since 1825, when the duke of York ordered that each soldier should be furnished with a Bible, 40,000 copies have been distributed through the army; 6,000 more than had been distributed in the 24 years preceding.

2. *Prayer Book and Homily Society.* In the river Thames, near the Port of London, 100,000 seamen are constantly employed, besides 16,000 watermen and lighter men. Of all the ships, which come into the river, *two thirds* have been supplied with religious instruction, by the performance of divine service, regularly, on the Sabbath. During the year, 1,025 prayer books have been distributed in the Thames, 889 homilies bestowed gratuitously, and 1,022 select homilies. There are 122 commanders, who have divine service on board their ships statedly; 252, occasionally; 262 wholly neglect it.

3. *British and Foreign Bible Society.* During the last year, 111 new branch societies have been formed, and 434,424 Bibles and Testaments issued. The entire issues of the society, since its formation, are six millions one hundred and nineteen thousand three hundred and seventy-six.

4. *Religious Tract Society.* This society has published, during the last year, 170 new works, making a total, since its commencement, of 1,300. The sale of tracts, the last year, has produced the sum of £19,000. The total number issued during the year, was 10,900,000; since its commencement, it has issued, in 49 languages, upwards of 140 millions of tracts. Its daily issues are about 34,000.

IX. Sabbath School Societies.

1. *Sunday School Union.* Issues of books and school requisites, during the year 1829-30, amounted to 869,841. A new series of class books, adapted to the improved modes of instruction have been compiled. The subject of Bible classes has been brought before the public, by an address from the committee; and ministers, in various parts of the kingdom, have formed them in their congregations. Several clothing associations have been formed, by which hundreds of poor children have been supplied with raiment. The whole number of Sunday schools in Great Britain and Ireland reported, is 9,895; teachers, 97,747; scholars, 1,019,693, being an increase within the last year of 40,600.

2. *Sunday School Society.* Schools assisted, (267 for the first time,) 404, containing 37,197 scholars; English spelling books distributed, 31,539; Welsh, 12,171; Alphabets and monosyllables on boards, in English, 6,958; in Welsh, 6,110; Primers, 6,906; English Bibles and Testaments, 6,843; Welsh, 2,463.

X. Home Missionary Societies.

1. *London Itinerant Society.* (A Home Missionary Institution.) This society is intended to spread the knowledge of Christ in those villages which are destitute of it, with-

in fifteen miles round London, by means of preaching, establishing schools, and distributing tracts. Stations are occupied in 27 villages; the preaching of the gospel is attended by about 12,500 persons, and the children in the Sunday schools, amount to 1,000.

2. *Home Missionary Society*, designed to spread the gospel through the country. It has provided for the instruction of 20,000 villagers, and about 5,000 children. It has about 30 county associations.

3. *Baptist Home Missionary Society*. It supports, in a great degree, about 30 missionaries, and extends aid to more than 50 itinerant and village preachers, stationed in various places, from the Land's End to the Orkneys.

4. *General Baptist Home Missionary Society*. Supported by the General Baptists. We have seen no account of their proceedings.*

MISCELLANIES. Considerable interest has recently been excited in England, on the subject of the profanation of the Sabbath. Various addresses have been made, and pamphlets written. The bishop of London, has called the attention of his clergy to the fearful profanation of the Sabbath in London. A petition has been sent to Parliament, and favorably received, from above 14,000 bakers in London and the suburbs, praying that the law, which now allows dinners to be baked on the Sabbath, within a certain distance, might be altered. Not less than 45,000 copies of newspapers are circulated in London on the Sabbath, and read probably by 250,000 people.

Means have been adopted in various parts of England and Wales, for the promotion of revivals of religion. Several interesting and powerful articles, on the subject, have appeared in the London Magazines, particularly two or three from the pen of the Rev. Mr. James, of Birmingham. On the 29th of November, 1829, a meeting of 49 ministers was held, in London, and on the 3d of December another, at which 53 clergymen were present, to consider the importance of a general revival of religion. Both meetings were marked with great solemnity, and were attended with important results. In November, all the London Baptist Churches, observed a day of fasting and prayer.

In Wales, the number of ministers and chapels has doubled within half a century, and the number of professing Christians trebled. It is supposed that within one year, (1828-9,) more than 3,000 souls were added to the churches in South Wales.

SCOTLAND.

We have not the means, at present, to give anything like an adequate account of the moral and religious condition of Scotland. This we may attempt in the next volume of the Register. Great exertions are made to extend the school system in the Highlands, to promote the moral improvement of Glasgow, and Edinburgh, and recently to stay the progress of intemperance. Many meetings have been held in Scotland, and in her sister kingdoms. Six editions of Beecher's Sermons on Intemperance, have been published in Great Britain.†

IRELAND.

CATHOLIC EMANCIPATION. Previously to 1793, all the Irish Catholics were excluded from public offices, and from participation in the choice of members of Parliament. In 1793, the *Irish Act*, so called, was passed, which conferred on the Catholics the elective franchise, threw open to them all employments in the army in Ireland, and all offices in the navy. They continued to be excluded from 30 public offices, and from Parliament. In 1801, the union between England and Ireland was effected, but no relief was secured for the Catholics. In consequence of the opposition of the king to Catholic emancipation, William Pitt, and his colleagues, resigned their places in 1801. In 1822, Mr. Canning carried a bill through the Commons by a majority of 22, giving a seat in Parliament to the Catholics; it was lost in the Lords. On the 10th of April, 1829, the bill was carried by Mr. Peel, through the Commons, with a majority of 178; and by the Duke of Wellington, in the Lords, with a majority of 104. By this bill the Catholics are made eligible to all offices of State, except four. They are still excluded from places connected with the Church Establishment. In order to entitle them to the right of suffrage, a real estate is necessary, of £10 annual income.‡

* We do not give any statements of the condition and prospects of the different *Foreign Missionary Societies*, as the most important facts are detailed in connexion with the various stations.

† From a statement made in Parliament, it seems that the quantity of spirits consumed in England and Wales has increased during the last 20 years, from 12,000,000 to 24,000,000 galls., or *one hundred per cent*, while the population has increased but *fifty per cent*. The quantity of malt now made is less than it was in 1787, ardent spirits having taken the place of malt liquors.

‡ We hope to be able, at some future time, to give a condensed and accurate view, of the various efforts, for the moral and spiritual good of this long afflicted island. The number of Catholics in Ireland, is about 5,000,000; in Great Britain, 1,000,000. The Catholic clergy in Ireland, are about 4,600 in number.

America.

EXTENT. The length of this continent is upwards of 9,000 miles ; its breadth, on an average, from 1,500 to 1,800 ; its area about 15,000,000 square miles.

DIFFERENT CLASSES. 1. *Whites*, descended from Spanish, Portuguese, British, French, Dutch, Danish, German, and Russian colonists. 2. *Negroes*, descendants of Africans, forced from their native country, and mostly held in bondage. 3. *Indians*, the aborigines, scattered over the whole continent. The numbers of the different classes, as estimated by Humboldt, are as follows :—

Indians,	8,600,000
Africans,	6,500,000
Mixed races,	6,500,000
Whites,	13,500,000

Total, . . . 35,100,000

Balbi estimates the whole population at 39,000,000, and distributes it as follows :—

Brazil, 5,000,000	Paraguay, 2,500,000	Netherlands Amer. 114,000
Colombia, 2,800,000	Hayti, 950,000	Russian “ 50,000
Peru, 1,700,000	Spanish America, 1,240,000	Central “ 1,650,000
Bolivia, 1,300,000	French “ 240,000	Mexico, 7,500,000
Chili, 1,400,000	Danish “ 110,000	United States, 11,600,000
Rio de la Plata, 700,000	English “ 2,290,000	

There is yet space and a fertile soil, for the subsistence of more than 500,000,000.

The following division has been made according to the languages used.

Number of those who speak the English language,	12,500,000
“ “ “ the Spanish language,	10,174,000
“ “ “ the Portuguese language,	3,740,000
“ “ “ the Indian languages,	7,593,000
“ “ “ the French language,	1,242,000
“ “ “ the Dutch, Danish, Swedish, and Russian,	216,000

Lopez estimates the number of Indian languages at 1,500. Humboldt resolves them into two original tongues—the Toltecan and Apalachian.

HISTORY OF DISCOVERY.

Country.	Date.	By whom discovered, and remarks.
Greenland,	950	By the Icelanders. Ericke Raude, south as far as Florida.
Bahamas,	1492	Columbus discovered San Salvador, October 11 or 12.
Cuba,	1492	Columbus.
Other West Indies,	1493	Columbus, in his second voyage.
Newfoundland,	1497	John Cabot, an Englishman.
Continent,	1498	Columbus. North Coast of South America.
Eastern Coasts, N. A.	1499	Ojédo. Amerigo Vespucci.
Brazil,	1500	Alvarez. Called Brazil, from its red wood.
Labrador,	1501	Coterçal, a Portuguese.
Gulf of Mexico,	1502	Columbus, in his last voyage.
Canada,	1508	Thomas Aubert. Before by fishermen.
Florida,	1512	Ponce de Leon, a Spaniard.
Peru,	1515	Perez de la Rua.
Magellan Straits,	1519	Magellan, under Charles V. Ship went round the world.
North America,	1524	Verazzani travelled from Florida to Newfoundland.
California,	1535	Cortez.
Chili,	1537	Almagro, one of the conquerors of Peru.
Mines of Potosi,	1545	Spaniards.
Davis's Straits,	1587	Davis, an Englishman.
Hudson's Bay,	1607	Hudson, an Englishman, in his third voyage. Killed.
Chesapeake Bay,	1607	John Smith.
Cape Horn,	1616	Le Maire and Schouten, Dutchmen.
Frozen Ocean,	1636	Russians, first Russian ships sailed down the Lena.
Louisiana,	1673	Explored by the French, in 1682.
Behring's Straits,	1728	Behring, Dane, found the two continents separated 29 miles.
Missouri,	1804-5-6	Lewis and Clark. Also Columbia River.
Northern Coasts, N. America,	1819-22-26	Captain Parry, to 74° 26' N. Lat. Franklin to 149° W. Long.

SPANISH AMERICA.

The new republics are in so distracted a condition, and so little is now attempting for their moral improvement, that we shall necessarily be very brief in our remarks. Revolution follows revolution, so rapidly, that the general division of the countries, and the outlines of their geography can hardly be ascertained.

BIBLES. The omission of the Apocrypha, both by the American, and British and Foreign Bible Societies, has been eagerly seized, as a pretext for prohibiting the circulation of the Scriptures. In Mexico, an edict of the ecclesiastical authorities, at first nearly put an end to the sales, but they are beginning to revive. In 1829, the British and Foreign Bible Society, forwarded 11,400 copies of the Scriptures, or parts of them. Messrs. Thomson and Matthews, their agents, put into circulation nearly 12,000 copies. A citizen of the United States, writing to the Secretary of the American Bible Society says, that in the State of Chihuahua, with 121,000 inhabitants, he believes that there are not more than *six or eight* copies of the Spanish Bible. His duties have led him into every part of the State. In Buenos Ayres, the Rev. Theophilus Parvin, and Mr. Garcia have carried the Scriptures from house to house, and found multitudes of people utterly ignorant of their contents. Yet here a wide door is open, and no opposition has succeeded in closing it. The American Society has sent a small quantity to Carthagena.

TRACTS. The Rev. William Torrey, at Buenos Ayres, has written a small tract in Spanish, on the duty of circulating the Scriptures among the common people, which, it is hoped, will do much good. The London Tract Society have printed 16 publications for Spanish children and youth. During the last year, they sent 50,000 sermons, tracts, and children's books to Spanish America; 10,000 were sent to Mexico, and all purchased as soon as it was known that they had arrived. The Society have since sent 33,000 more. The Spanish and French Translation Society, have printed 5,600 copies, chiefly of larger works, for the benefit of these provinces.

WEST INDIES AND GUIANA.

Wesleyan Missionary Society. J. Felvus, J. Hodge, E. Wood, M. Banks, missionaries on the island *St. Christopher*; T. Harrison, R. Hawkins, J. Manley, J. Cadman, J. Cullingford, on the island *Antigua*; J. Brownell, G. Beard, T. Pugh, J. Crofts, on the *Bahamas*; J. Home in *Bermuda*; J. Cox, E. Frazer, on *Dominica*; J. Fletcher, E. Grieves, on *Grenada*; W. Hunt, on *St. Bartholomew*; T. K. Hyde, B. Gartside, in *Nevis*; T. Payne, J. Wood, Jr. on *Trinidad*; T. Morgan, T. Murray, J. Barry, D. Kerr, J. Orton, J. Edney, P. Duncan, W. Crookes, J. Whitehouse, on *Jamaica*; A. Whitehouse, J. Burton, W. F. Pichott, at *Tortola*; J. Edmonson, Jr. W. Fidler, T. Lofthouse, in *Demerara*; S. P. Wooley, W. H. Rale, R. Hornabrook, J. Mortier, J. Cheesewright, at *St. Vincent*; W. Clough, at *Montserrat*; St. D. Baduy, at *Hayti*; H. Britten, at *Anguilla*; M. Rayner, J. Briddon, at *Barbadoes*; W. Dawson, at *St. Eustatius*; J. Nelson, at *St. Martins*; J. Rathbone, E. Vigis, at *Tobago*.

Total, (from report 1829,) 20 islands; 59 missionaries; 50 assistants; whites in connexion with the Society, 1,079; free colored, 6,910; slaves, 24,085; total, free colored and slaves, 30,995; in the year 1829, about 2,500 increase; children instructed, *ten thousand*.

Netherlands Missionary Society. F. A. Wix, in Guiana, ministers to a congregation of 146 colored people; Mr. Abkenius at Paramaribo, has been the means of converting many of the heathen to the knowledge of the gospel.

Scottish Missionary Society. Messrs. Blyth, Chamberlain, and Watson, continue their labors, with much success, on the island of Jamaica. Many of the whites greatly favor the mission. Scholars of all descriptions, 600; communicants, 43; inquirers, 200.

London Missionary Society. Mr. Wray, continues to labor at Berbice; J. Ketley, at Demerara; 200 communicants; 110 catechumens; 166 Sunday scholars.

Gospel Propagation Society. This Society has nearly 400 slaves *as property!* on its Codrington estates, in Barbadoes. The course pursued by this society, meets with severe and just reprehension, in Great Britain. Sunday markets, it seems, are allowed on the estates, from dawn till 9 o'clock.

United Brethren. (Missions commenced in 1732.)

Islands, &c.	No. of Stations.	Missionaries.	No. Baptized.	Comm.
Danish W. Indies,	7	{ Sybrecht, Junghans, Staude, Keil, Blitt, Schindler, Schmidt, Boenhof, Mueller, Freytag, Sparmeyer, Plaettner, Eberman, Klingenberg, Weber, Da- mas, Kleint, Schmitz, Zetzche,	4,095	4,026
Antigua,	5	{ Newby, Olufsen, Muentzer, Kippel, Kochte, Rob- bins, Simon, Wright,	5,218	5,362
St. Kitts,	2	{ Johannes, Shick, Hoch, Klose,	2,254	1,172
Barbadoes,	2	{ Brunner, Seitz, Taylor,	208	107
Jamaica,	4	{ Ellis, Zorn, Pfeiffer, Light, Scholefield,	1,451	895
Tobago,		{ Ricksecker,	16	
Surinam,	2	{ Genth, Graf, Boehmer, Voigt, Hartmann,	717	883

Total, (from last survey,) 23 stations; 35,629 negroes under the care of the missionaries; of whom 12,450 were communicants; 6,951 baptized children; 7,318 baptized adults, not communicants; 3,418 candidates for baptism; 49 missionaries; (probably) 40 assistants.

Baptist Missionary Society. In Jamaica, 6 stations and 13 subordinate places; 11 missionaries; 10,000 communicants; being an increase within 21 months preceding, of 2,756.

General Baptist Missionary Society. Jamaica, 3 stations with branches; Bromley, and Allsop, missionaries; 276 communicants; 1,000 inquirers.

Church Missionary Society. Jamaica, Antigua, Demerara, Essequibo; 4 European, 14 native teachers; 327 scholars.

MISCELLANEOUS. The British and Foreign Bible Society have granted, within the year, 775 Bibles and 2,500 Testaments. The Slave Conversion, and Negro Slave Relief Societies, are actively engaged in the noble work of negro improvement.

GENERAL SUMMARY,—*West Indies.*

No. Societies.	Stations.	Missionaries.	Assist.	Com.	Baptized.	Inquirers.	Scholars.
13 to 20	70 or 80	130	100	55,060	15,000*	5,000	10,000

GENERAL REMARKS. 1. The missions, whose statistics we have given, are mostly on the Danish and British West India Islands. 2. The great impediment to the progress of Christianity, is the influence of the slave system—to which many planters are resolved pertinaciously to adhere. 3. A most striking proof of the value of religious instruction, upon slaves, is furnished from the fact, that of 40 or 50,000 belonging to the Wesleyan Methodist communities, *not one* has ever been concerned in any insurrection. 4. Slaves are constantly decreasing in the British West Indies. In six years the diminution was 28,000. One third of the sugar plantations in Jamaica have been sold by auction. Most of the planters are bankrupt.

INDIANS WITHIN THE UNITED STATES.

Tribe.	Residence.	Pop.	Acres land.
St. John's, Passamaquoddies, Penobscots,	Maine,	956	92,260
Marshpee, Herring Pond, Troy, Martha's Vineyard,	Massachusetts,	750	
Narragansett,	Rhode Island,	420	3,000
Mohegan, Stonington, Groton,	Connecticut,	400	4,300
Senecas, Tuscaroras, Oneidas, Onondagas, Cayugas, } Stockbridge,	New York,	5,143	246,675
Nottaways, Catawbias,	Va. and S. Carolina,	497	171,000
Wyandotts, Shawnees, Ottowas, Senecas, & Delawares,	Ohio,	1,853	222,301
Wyandotts, Potawatomes, Chippewas, Ottowas, and } Winnebagoes,	Michigan,	23,316	7,057,920
Miami, and Eel River,	Indiana,	1,073	10,104,000
Kaskas, Sauks, Foxes, Menomeenees,	Illinois,	6,706	5,314,560
Potawatomes, and Chippeways,	Indiana and Illinois,	3,900	
Creeks,	Geo. and Alabama,	20,000	9,537,920
Cherokees,	Geo. Ala. & Tenn.	9,000	7,272,576
Choctaws,	Miss. and Alabama,	21,000	
Seminoles, and others,	Florida,	5,000	4,032,640
Thirteen tribes in Louisiana,		1,313	
Five tribes in Missouri,		5,810	44,306
Osages, and Piankeshaws,	Mo. and Arkansas,	5,407	3,491,840
Cherokees, Choctaws, &c.	Arkansas,	6,700	12,358,560
Chickasaws,	Mississippi,	3,625	15,705,000

Total, 69 tribes; 129,266 Indians; 77,402,318 acres of land. The whole number of Indians within the limits of the United States, east and west of the Mississippi, is 300,000.

The United States have acquired, by treaty, at various times, the following tracts of land:—

	Acres.		Acres.
Ohio,	21,854,888	Missouri,	36,169,383
Indiana,	16,243,685	Michigan,	17,561,470
Illinois,	24,384,744	Arkansas,	55,451,904
Louisiana,	2,492,000		
Alabama,	19,586,560	Total,	209,219,865
Mississippi,	12,475,231		

The United States pay to different tribes the following amount of per-
manent annuities, \$108,375
Limited annuities, to end in ten years, 61,200

Total, . . . \$179,575

* Doubtless much too low an estimate. It does not of course include the communicants.

MISSIONS AMONG THE NORTH AMERICAN INDIANS.

1. *United Brethren.*

Tribe.	Station.	Date.	Missionaries.	Com.	Cong.
Labrador,	Nain,	1770	Mueller, Morhardt, Henn, Hertzberg, Mentzel,	90	231
	Hopedale,	1770	Meisner, Stock, Koerner, Fritsche, Lundberg,	64	182
	Okkak,		Stuerman, Knock, Knaus, Kunath, Beck, Glitsch,	110	387
	Upper Canada, New Fairfield,	1734	Lueckenback, Harnan, Byhan, Eden.	36	184
Cherokees,	Spring Place, Oochelogy,				

2. *Episcopal Missionary Society.*

This society have established a mission at Green Bay; in part for the benefit of the Oneida Indians at Fox river. Rev. Mr. Cadel, missionary.

3. *Cumberland Presbyterians.*

One station at Charity Hall, among the Chickasaw Indians; 20 scholars; Robert Bell, missionary.

4. *American Baptist Board.*

Station at *Carey*, among the Putawatomes: Isaac McCoy, missionary; 2 assistants, 50 scholars. At *Thomas, Michigan*, among the Ottawas; 3 assistants; 20 scholars. At the *Valley Towns*, among the Cherokees of North Carolina: Evan Jones, missionary; 2 assistants; 24 communicants; 21 scholars. At *Withington, Alabama*, among the Creeks; ——— Compere, missionary. At *Hickory Log, Ga.* among the Cherokees: Duncan O'Briant, missionary; 20 scholars. At *Sault de St. Marie*: Abel Bingham, missionary; 3 assistants; 40 scholars. There is an academy at Great Crossings, Scott Co., Kentucky; 98 scholars, of whom 14 are communicants. The students are supported from the annuities paid to the respective tribes, to which they belong, by the United States.

5. *Methodist Episcopal Missionary Society.*

Tribe.	Miss.	Mem.	Schol.	Tribe.	Miss.	Mem.	Schol.
Wyandott,	1	250	50	Mohawk,		175	60
Cherokee,	19	736		Rice Lake,	1	40	52
Choctaw,	3	4,000		Mohawk,	1	70	25
Oneida,	3	111	79	Schoogog Lake,	1		40
Grape Island, U. C.	1	120	60	Simcoe Lake,			20
River Credit,	1	140	55	Yellow Head,	1	150	40

Some of the above are left blank for want of information. The following general summary is given in the last report of the Methodist Missionary Society.

Missionaries, 48; Indian converts, 6,170; learners, 820.

6. *American Board of Missions.*

Tribe.	Date.	Station.	Missionaries.	Assist.	Comm.	Schol.
Cherokees,	1817	Brainerd,		6	22	52
		Carmel,	John Thompson,	3	37	30
		Creekpath,	William Potter,	2	17	31
		High Tower,	D. S. Buttrick,		27	19
		Willstown,	W. Chamberlin,	3	34	10
		Haweis,		3	33	8
		Candy's Creek,		2	17	30
		New Echota,	Samuel Worcester,	1		
Chickasaws,	1827	Tokshish,	James Holmes,		80	20
		Martyn,	W. C. Blair,			27
		Caney Creek,	Hugh Wilson,			35
Choctaws,	1818	Elliot,	Harrison Allen,	3		
		Mayhew,	Cyrus Kingsbury,	5		
		Emmaus,		3		
		Goshen,	Alfred Wright,	4		
		Four other stations,	C. Byington,	5		
Cherokees Arkan.	1820	Dwight,	C. Washburn,	7	11	90
Osages,	1820	Union,	William F. Vaill,	3		
		Hopfield,	W. B. Montgomery,	1		
		Harmony,	Amasa Jones,	5		
Maumee, Ohio,			Isaac Van Tassel,	2	8	23
Mackinaw,			William M. Ferry,	10	79	104
Stockbridge,		Statesburg, Mich.	Cutting Marsh,	1	39	30
New York Indians,		Tuscarora,	John Elliot,	1	14	20
		Seneca,	T. S. Harris,	5	49	50
		Cattaraugus,	Hiram Smith,	1	23	35

Total, 29 stations; 23 missionaries; 107 assistants; 556 communicants; 1,034 learners.

GENERAL SUMMARY,—*North American Indians.*

Stations 145; missionaries 200; assistants 317; communicants 7,124; learners in the schools 3,000: [including the missionaries, assistants, &c. of the Society for Propagating the Gospel.]

PRESENT STATE OF THE SOUTH WESTERN TRIBES.

A controversy, of a most solemn character has, for some time past, agitated the people of this country, and some of the more important tribes of Indians, on the following question, "Have the Indian tribes, residing as separate communities, in the neighborhood of the whites, a permanent title to the territory which they inherited from their fathers, which they have neither forfeited nor sold, and which they now occupy?" The progress of this controversy has been viewed with feelings, of most intense interest, throughout this country, and by many in Europe. A very respectable European periodical says, "The United States are in a fearful crisis of their affairs. They are on their trial before the common Father and Lord of all: and their future condition will bear plain and undoubted testimony, either that their injustice has brought them under His avenging hand, or their equity hath conciliated His favor towards them as a community."

The number of Indians immediately affected by the decision of this question is 60,000, while 300,000, at least, are greatly interested. The Indians contend, that neither the government of Great Britain, the individual States, nor the United States, have acquired any title to the soil, or any sovereignty over the territory, but the title and the sovereignty have been, repeatedly, guaranteed to them as a nation, by the United States, in treaties now binding on both parties. On the other hand, those interested in obtaining the lands of the Indians, assert, That Great Britain, prior to the Revolution, *claimed* entire sovereignty within the thirteen United Colonies, that all these rights of sovereignty became vested in the States respectively, as a consequence of the declaration of Independence, and of the treaty of 1783; that the Indians were merely *permitted* to reside on their lands, by the United States; that this permission is not to be construed so as to deny to Georgia, and to individual States interested, the exercise of sovereignty, &c.

Not less than *fifteen* formal treaties have been made between the United States, and the single tribe of Cherokees; in nearly all of which the sovereignty of the tribe, and their title to their lands, is repeatedly and most unequivocally acknowledged.

From 1820 to 1827, various efforts were made by the people of Georgia, to obtain all the lands of the Indians within the chartered limits of the State. In December, 1829, the Legislature of Georgia asserted that the Cherokees had no title to their lands, and that they were simply tenants at will. Nothing material was done in the administration of Mr. Adams, which closed in March, 1829. In April following, the Secretary of War informed the Cherokees, that the Indian nations, residing within the limits of a State, were entirely subject to the laws of that State. In December, 1828, the Legislature of Georgia passed an act to extend the laws of the State over the Cherokees, after June 1, 1830. Much feeling was now manifested in many parts of the United States, in regard to the subject. In the Autumn of 1829, a series of papers, over the signature of "William Penn," appeared in the Washington National Intelligencer, in which the whole subject was most ably discussed, and the rights of the Indians completely vindicated. No answer has been attempted to be made to them. These papers were extensively copied, and were probably read by several hundred thousand people. In the message of the President, on the opening of Congress, December, 1829, it was distinctly asserted that the Indians could not be protected against the operation of the laws of the individual States. Petitions, from all parts of the Union, earnestly praying Congress to protect the Indians, in the secure enjoyment of their rights, were presented, in great numbers to both branches of the Legislature. Near the close of the session, the committees on Indian affairs, in both Houses, made reports adverse to the rights of the Indians, and in favor of their removal west of the Mississippi. After a discussion, scarcely equalled in interest and solemnity, since the establishment of the government, the bill for their removal passed the Senate, on the 24th of April, by a vote of 28 to 20; and in the House, on the 26th of May, by a vote of 103 to 97.

UNITED STATES.

COLORED POPULATION. The number of free colored people in 1820, was 233,592; of slaves, 1,543,688. The slaves double their number once in 20 years. They are rapidly increasing in the extreme southern country. In South Carolina, there are *one thousand fifty five* slaves to one thousand freemen. In Louisiana, 818 to 1,000. The American Colonization Society propose to remove the free blacks to Africa. The influence of this Society on slavery is indirect, but powerful. It has probably led to the emancipation of 4,000 or 5,000 slaves. All the important Ecclesiastical Bodies in the country, and 15 of the State Legislatures have expressed a decided friendship for its plans. The tokens of public favor have greatly increased within a few months. About \$2,000 were contributed to its funds in Massachusetts near the fourth of July, 1830.

CONVICTS AND PRISONERS. Through the exertions of the Prison Discipline Society, a great change has been effected in public sentiment in regard to the practicability of reclaiming prisoners and convicts, and restoring them to the enjoyment of character and happiness. The five Reports of the Prison Discipline Society, (one now in the press,) contain facts of sterling and inestimable value, and collected with untiring assiduity. In twelve of the States, by the labors of this Society, prisons are erected, or are erecting, on a

new plan, combining neatness, order, great industry, perfect discipline, and economy. The income of the Connecticut Prison over and above all expenses, in 1829 was \$5,068 94.

SEAMEN. The American Seamen's Friend Society, at New York, are taking measures to employ missionaries at the more important ports throughout the world, where American Seamen are found. They are providing boarding houses for seamen, erecting chapels, establishing savings banks, and register offices. 2,000 seamen applied to the register in Boston, in 1829; 56 vessels sail from Gloucester, Mass. *without* ardent spirits; 125 from Boston. There are 2,000,000 seamen in the world; 100,000 belong to the U. States.

TEMPERANCE. The American Temperance Society has 14 State auxiliaries, about 1,000 or 1,100 county, town, and other auxiliaries, about 800 of which were formed in 1829. In December, 1829, it was estimated on the lowest calculation that *one hundred thousand* individuals had pledged themselves to entire abstinence from ardent spirits. Probably the number is now, 150,000 at least. The medical profession have done nobly on this subject. More than 700 instances were reported in 1829, of habitual drunkards, who had thoroughly reformed. About 40 distilleries were reported as having stopped. By the reformation, one town in Vermont, saved, in 1829, \$8,400, and the State of New Hampshire, \$100,000. There are supposed to be 10,000 distilleries in the United States, and 40,000 persons who trade in ardent spirits. Were the reformation complete, \$30,000,000 annually would be saved to the country.

TRACT SOCIETIES. The American Tract Society, at New York, have issued 498 different publications. The whole number of Tracts printed, during the last year, was 5,239,000; 90,000 of which were in French, 80,000 in Spanish, 6,000 in Italian. The whole number issued since the formation of the society, is 20,341,000; the whole number of pages, 185,717,222; of the Tract Magazine, 66,000 copies were circulated last year; and 116,050 copies of the Christian Almanac.

The Baptist General Tract Society, issued, during the last year, 4,941,000 pages of Tracts; in all, 15,393,000; number of publications, 88; number of auxiliaries, 322.

SABBATH SCHOOLS. The American Sunday School Union has, in connexion, 6,654 schools, 61,372 teachers, 411,009 scholars. The Methodist Sunday School Union have 406 auxiliaries, 2,436 schools, 4,872 superintendents, 36,540 teachers, 158,240 scholars. Number of conversions of teachers and scholars, within three years past, is estimated at 3,000. The number connected with the Protestant Episcopal Church we do not know. The whole number of Sabbath scholars in the United States, is about 570,000. The whole number of children, of a proper age to attend Sabbath schools, is, 3,250,000. The number must be increased twenty-four fold before the work is done.

EDUCATION SOCIETIES. The American Education Society was formed in 1816. In May, 1827, it was assisting 156 beneficiaries; in May, 1828, 300; in May, 1829, 404; in May, 1830, 524. Those assisted during the past year, were connected with 9 Theological Seminaries; 19 Colleges; 66 Academies; in all, 94 Institutions; 165 were new applicants. About 55 were licensed to preach in 1829-30. During the last four years, the young men under patronage have earned \$28,887. The amount of appropriations in 1826-7, was \$8,652; in 1829-30, \$28,522. In 1826-7, \$90 were refunded; in 1829-30, \$1,007.

During the last year the Massachusetts Baptist Education Society has changed its title to the Northern Baptist; embracing the New England States. It has under patronage about 60 young men.

The Board of Education of the General Assembly, have aided 55 during the last year: 36 new applicants.

BIBLE SOCIETIES. The American Bible Society have issued, during the year, 238,583 Bibles and Testaments—since the formation of the society, 1,084,513. There is strong ground to hope that the pledge, made in May, 1829, will be redeemed—Bibles can be prepared—funds can be raised, and probably a sufficient number of explorers and distributors can be found. Whether there is sufficient Christian zeal in the community, time will determine. Should all the families be supplied, there will still be an addition of 400,000 souls, annual increase to our population, to be supplied. The Philadelphia Bible Society have supplied all the families in Pennsylvania, and granted \$1,000 to the American Bible Society.

HOME MISSIONARY SOCIETIES. The American Home Missionary Society employed, last year, 392 missionaries and agents, and aided 500 missionary congregations and districts. The labor was distributed in 22 States and Territories, and the amount of labor performed, 274 years. The number of auxiliary societies is 273. Of the 'Home Missionary,' 5,000 copies are published. Under the care of the missionaries are 369 Sabbath schools; 19,000 scholars; 5,500 Bible class scholars. About 1,900 have been added to the churches where the missionaries have labored.

The Board of Missions of the General Assembly have employed during the year, 198 missionaries, and assisted 300 congregations. 182 years of service have been rendered; about \$24,000 have been pledged by the Board for this labor. About 300 Sabbath schools and Bible classes have been formed, containing 12 or 15,000 children. In 1828, eight years of labor was reported; in 1829, 60 years; in 1830, 182 years.

GENERAL RESULTS.

1. *Missionary Stations.*—Oceanica, 58; Africa, 71; Asia, 163; Europe, 10; America, 240; Total, 542.
2. *Ordained Missionaries.*—Oceanica, 53; Africa, 91; Asia, 162; Europe, 20; America, 329; Total, 655.
3. *European and American Assistants.*—Oceanica, 66; Africa, 79; Asia, 170; Europe, 25; America, 417; Total, 757.
4. *Native Helpers.*—Principally school teachers and catechists, in all parts of the world, 2,000.
5. *Communicants.*—The communicants at the Baptist stations in the West Indies amount to about 400 at each station. Taking one quarter of this number as the average at each station, in the world—we shall have about *fifty thousand* converts from paganism,—now members of mission churches.
5. *Learners in the Mission Schools.*—The number in Hindoostan, as estimated by an intelligent merchant in Calcutta, some years since, was 100,000. There are now more than 40,000 in the Sandwich Islands. The whole number throughout the world is at least *three hundred thousand*.
6. *Miscellaneous.*—Number of inquirers, who have renounced idolatry, at least *four hundred thousand*. The gospel has been preached at the various mission stations to at least *four millions of adults* in ten years past. The number of mission Colleges and of higher Seminaries is, between thirty and forty. The number of missionary printing establishments is not far from *forty five*. There are, on a low estimate, *five thousand* converts, in a year, at the various mission stations. At this rate the conversion of the world will occupy at least *ONE HUNDRED AND FIFTY THOUSAND YEARS*.
7. *Home Missionaries.*—Employed in the destitute places in Christian lands, and regularly commissioned by various societies, not far from *two thousand*.
8. *Bibles.*—Whole number of societies, throughout the world, about 4,500; of Bibles, or parts of the Bible distributed, not far from *nine millions*, in 160 languages.
9. *Tracts.*—From one hundred and fifty to one hundred and sixty millions of Tracts have been circulated by various Tract and Book societies.
10. *Sabbath Scholars.*—Not far from two millions throughout the world.

TABLE

OF BENEVOLENT SOCIETIES, IN THE UNITED STATES, WITH THEIR OFFICERS, INCOME, &c.

NAME.	H. h. org.	Presidents.	Secretaries.	Treasurers.	Residence of Soc'y. and Treasurers.	Income 1827-8.	Income 1828-9.	Income 1829-30.	Whole sum since forma.	Annual Meetings.
Am. Board For. Miss.	1810	John C. Smith, LL. D.	Jeremiah Everts, Esq.	Henry Hill, Esq.	Boston, 28, Cornhill.	88,341 89	102,000 00	106,928 26	\$839,898 41	Boston, 1st Wed. Oct.
Am. Education Society.	1816	Sam'l Hubbard, LL. D.	Rev. Elias Cornelius,	Hardy Ropes, Esq.	" 52, Wash. st.	31,692 78	30,434 18	30,710 14	247,573 51	In May.
Am. Bap. Bd. For. Miss.	1814	Rev. Jesse Mercer,	Lucius Bolles, D. D.	Hon. Heman Lincoln,	" 52, Wash. st.	14,603 38	16,061 90	20,000,000	58,339 12	W'k gen. El. Boston.
Am. Tract Society, <i>Bost.</i>	1814	Hon. William Reed,	Walter Follett,	John Tappan, Esq.	" 25, Cornhill,	12,450 23	13,896 18	11,102 06	12,997 52	Week gen. Elec. "
Prison Discipline Soc.	1825	Hon. William Jay,	Rev. Louis Dwight,	Charles Cleveland,	" "	2,444 08	3,531 00	3,533 52		
North. Bap. Ed. So. <i>reorg.</i>	1830	Lucius Bolles, D. D.	Rev. E. Thresher,	John B. Jones,	" "					
Mass. S. S. Union.	1826	Hon. William Reed,	Artemas Bullard,	Nathaniel R. Cobb,	" 47, Cornhill.	544 97	1,018 80	1,465 46		Week gen. Elec. "
Mass. Miss. Soc. <i>reorg.</i>	1827	Leonard Woods, D. D.	Rev. Richard S. Storrs,	J. Punchard, <i>Salem,</i>	Braintree, Mass.	4,363 27	5,247 32			Week gen. Elec. "
Am. Temperance Soc.	1826	Marcus Morton, LL. D.	N. Hewit, J. Edwards,	Hon. G. Odhorne, <i>Bost.</i>	Andover, Mass.					In January.
Connecticut Miss. Soc.	1798	Hon. Jonathan Brace,	Rev. H. Hooker,	Andrew Kingsbury,	Hartford, Conn.	4,740 34	2,070 33	3,013 06	163,670 36	Second Wed. Jan'y.
Am. Asy. Deaf and Dumb.	1816	Hon. Nathaniel Terry,	Seth Terry, Esq.	J. H. Wells,	Hartford, Conn.		2,341 55			In May.
American Bible Society.	1816	Col. Richard Varick,	Rev. J. C. Brigham,	John Adams, Esq.	" N. Y. 115, Nassau st.	75,879 93	143,184 33	170,067 55	909,291 15	Second week in May.
American Tract Society.	1825	S. V. S. Wilder, Esq.	William A. Hallock,	Moses Allen, Esq.	" 144, "	45,000 00	60,000 00	60,210 00	205,210 00	" "
Am. Home Miss. Society.	1826	S. Van Rensselaer, LL. D.	Rev. Absalom Peters,	Knowles Taylor, Esq.	" 144, "	20,035 78	26,997 31	33,229 00	99,092 85	" "
Am. Seamen's Friend So.	1826	S. Thompson, LL. D.	Rev. Joshua Leavitt,	Silas Holmes,	" 3, Wm. street,		1,214 38	4,159 87	5,374 25	" "
American Peace Society.	1828		William Ladd, Esq.	D. L. Dodge,	" 17, Ann street.			495 85	495 85	" "
American Jews' Society.	1820	Hon. John Savage,	Lewis Tappan, Esq.		" "	816 90				" "
Gen. Un. Prom. Obs. Sab.	1828	Hon. T. Frelinghuysen,		N. Bangs, D. D.	" "	6,245 37	14,176 11	13,128 00		First week in May.
Methodist Miss. Society.	1819	Rev. Elijah Hedding,	T. DeWitt, D. D.	T. Hutton,	" Crosby st.	5,000 00	4,470 71	4,604 00		First week in June.
Dutch Ref. Miss. Soc.	1822		Rev. William Patton,	O. Wilcox, Esq.	" 50, Wall st.			12,632 00		Second week in May.
Presby. Br. Am. Ed. Soc.	1817	Arthur Tappan,	Frederick W. Porter,	Paul Beck, Jr.	Philadelphia,	19,458 34	18,537 00	70,521 70	151,264 37	" "
American S. S. Union.	1824	Alexander Henry, Esq.	Rev. J. T. Russell,	S. Allen, Esq.	" "	2,400 00	8,000 00	12,632 43		
Board Miss. Gen. Assem.	1818	A. Green, D. D. LL. D.	William Neill, D. D.	John Stille, Esq.	" "					
Board Edu. Gen. Assem.	1819	T. H. McAuley, D. D.		S. Huggens,	" "	3,158 04	5,256 76	5,536 39		" "
Baptist Gen. Tract Soc.	1824	Rev. Wm. T. Brantly,	Rev. Dr. Mayer,	R. Ralston, Esq.	" "		7,724 41		17,923 18	In January.
Philadelphia Bible Soc.	1808	Rt. Rev. Wm. White,	Rev. George Weller,	Thomas Hale,	" "		4,000 00			In May.
Prot. Epis. Miss. Soc.		Rt. Rev. Wm. White,	Rev. R. R. Gurley,	Richard Smith, Esq.	Washington,	14,541 82	19,561 93	20,295 00	102,439 72	Last week in Dec.
Am. Colonization Soc.	1819	Charles Carroll,			" "					Last Monday in Dec.
African Education Soc.	1830	Rt. Rev. Wm. Meade,	Rev. Isaac Orr,							
						\$351,717 25	490,714 20	584,064 29	2,813,550 02	

The income of the American Board is for the years 1826-7, 1827-8, 1828-9. The income of the American Sunday School Union for 1829-30, includes the sum received from the sale of books. From \$40,000 to \$50,000 have recently been subscribed, principally in New York and Philadelphia, to aid in the establishment of Sabbath schools in the Valley of the Mississippi. The American Jews' Society have a considerable sum vested in a farm. We had prepared an account of the efforts of various Societies, in this country and in England, in behalf of the Jews, but our limits compelled us to omit it. The number of Jews, in various parts of the world, is about 3,000,000; the greater part in Europe. There are several minor Societies, which we should have noticed had our limits permitted. The whole sum received by all the benevolent societies in this country, since their formation, would probably amount to three millions and a half of dollars.

TABLE
OF THE PRINCIPAL BENEVOLENT SOCIETIES IN GREAT BRITAIN, WITH THEIR OFFICERS, INCOME, &c.

[illegible]

* *Estimated.*

\$1,986,368 \$1,918,742

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

AUGUST, 1830.

FOURTEENTH ANNUAL REPORT.

THE Report of the American Education Society, for the year ending May, 1830, has been already printed and widely circulated. The following are the principle *facts* of the Report, and are all which it is necessary to insert in this place.

Whole number assisted during the year.

From the formation of the American Education Society in 1815, to May, 1826, a period of about eleven years, there were aided by the Society *five hundred and forty-one young men*. The following is the number assisted in each year since that period :

In the year ending May, 1827, the whole number assisted was,	156
In May, 1828,	300
In May, 1829,	404
In May, 1830,	524

By this statement it appears that there have been assisted, during the past year, nearly as many as were aided during the first eleven years of the operations of the Society. They have been connected with *nine* Theological Seminaries; *nineteen* Colleges; and *sixty-six* Academies; in all *ninety-four* institutions of learning; *five* have pursued study under private instruction; and *one hundred and sixty-five* have been applicants, who had not before been patronised by the Society.

Number licensed to preach during the year.

The Directors have learned with pleasure, that, of those who have been assisted during the year, *fifty-five* have either been licensed, or are about being licensed to preach the gospel. Of this number, *twenty* were members of theological classes that graduated in 1829; and *thirty-five* are members of the present senior classes in various Theological Seminaries.

The patronage of the Society has been

withdrawn during the year, for various reasons, from *ten* young men—and *two* have been honorably dismissed.

The amount of earnings reported for the year ending

May, 1827, was	\$4,000
May, 1828, "	5,149
May, 1829, "	8,728
May, 1830, "	11,010

Total, . . . \$28,887

Thus it appears that the young men under the patronage of the Society, have, during the last four years actually earned, in various ways, and appropriated to their own support, the sum of TWENTY-EIGHT THOUSAND EIGHT HUNDRED AND EIGHTY SEVEN DOLLARS. The average amount earned the last year, by 372 young men, who made report, exceeds twenty-eight dollars each.

Receipts and Expenditures.

From the Report of the Treasurer, it appears that the whole amount of receipts during the year ending the 30th of April, is THIRTY THOUSAND SEVEN HUNDRED AND TEN DOLLARS AND FOURTEEN CENTS. Of this sum, there have been received, on account of permanent scholarships, *four thousand six hundred and ninety-nine dollars and fifty four cents*; leaving the amount received during the year for current use, *twenty-six thousand and ten dollars and sixty cents*.

The expenditures, in the mean time, have amounted to THIRTY-FOUR THOUSAND SEVEN HUNDRED AND NINETY-SEVEN DOLLARS AND EIGHTY-NINE CENTS. The excess of expenditures over the receipts, is therefore, *eight thousand seven hundred and eighty-seven dollars and twenty-nine cents*. To this sum is to be

added the debt of the Society, at the last annual meeting, amounting to *six thousand four hundred and two dollars and ninety-seven cents*; and the entire deficiency in the funds will be found to be *fifteen thousand one hundred and ninety dollars and twenty-six cents*.

This deficiency is to be ascribed to the rapid increase of applications within three years past, without corresponding efforts to obtain funds. The increase of appropriations, in consequence of applications for aid, will be evident from the following statement.

The amount of appropriations to young men for the year ending May, 1827, was . . \$ 8,652
 May, 1828, " . . 10,485
 May, 1829, " . . 19,009
 May, 1830, " . . 28,522

Refunded.

The following sums have been refunded since the system of entire loan was adopted in 1826. A larger sum may be expected in future years.

For the year ending May, 1827, . . \$ 90 00
 May, 1828, . . 816 00
 May, 1829, . . 839 91
 May, 1830, . . 1,087 84
 Total, . . 2,824 45

The Permanent Fund has been reduced from \$26,812 35, to \$20,000.

The Rev. WILLIAM COGSWELL, Rev. ANSEL R. CLARK, Rev. JOHN K. YOUNG, Rev. HENRY LITTLE, Rev. WILLIAM PATTON, Rev. SYLVESTER HOLMES, Rev. JONATHAN BIGELOW, and Rev. CALVIN HITCHCOCK, have labored the whole, or a part of their time, as agents of the Society.

A *Western Agency* has been established at Cincinnati. A Board of agents constituted, and the Rev. FRANKLIN Y. VAIL, appointed Secretary.

A Branch Society has been formed in the Western Reserve, of Ohio, and another Branch has been formed in the State of Indiana.

List of Branches and their appropriations.

BRANCHES.	Amount appropriated.	Paid by the Branch.	Paid by the Par. Society.	Remt. to Par. Society.
Maine,	1,660 00	517 00	1,143 00	
New Hampshire,	882 00	86 00	796 00	
North Western,	2,172 00	1,691 00	481 00	528 56
Connecticut,	2,894 00	856 00	2,038 00	
Presbyterian,	5,600 00	5,600 00		2,200 00
West. Ed. Soc.	890 00		890 00	
West. Reserve,	108 00	103 00		
West. Agency,	288 00	141 00	147 00	
Totals,	14,494 00	8,999 00	5,195 00	2,728 56

The Report notices some changes in the rules which have taken place; the operations of several efficient auxiliaries; the removal of the office of Secretary to Boston; the resignation of two Officers of the Society; the Quarterly Register and Journal—and closes with a review of the year, and the following account of the *origin and progress* of the Society since the commencement of its operations in 1815.

It was in the summer of that year, that eight young men, whose attention had been directed to the subject by the persevering efforts of two eminently pious females in Boston, were induced to meet in the study of the late Rev. JOSHUA HUNTINGTON, of that city, to consider the expediency of forming an association for educating indigent young men of piety for the ministry. This small band of young men, finding the object too great to be accomplished by them alone, took measures for a general meeting of ministers and others in the vicinity. This meeting was held on the last week in July, 1815, and the resolution was taken to form the AMERICAN EDUCATION SOCIETY. The first person who received patronage, was the Rev. SAMUEL MOSELY, a missionary to the Choctaw Indians, who has since rested from his labors. He was admitted in March, 1816. Since that time ONE THOUSAND AND TWENTY-SEVEN young men have been assisted, the natives of nearly every State and Territory in the Union, and the members of from one hundred, to one hundred and fifty Institutions of learning. Of these, about *three hundred* have been licensed to preach the gospel. Some have devoted their lives to the destitute in our own country; *fourteen* have consecrated themselves to foreign missions, and not far from *one hundred and fifty* have been settled as pastors in twenty-one States and Territories. *Seventeen* have become permanent instructors, as professors, or principals in various Literary and Theological Institutions, and about *fifty* are known to be temporarily employed as teachers, who will probably ere long enter the ministry. *Thirty four* young men have died while pursuing a course of education, and *twenty-six* have been dropped on account of not possessing the requisite qualifications, and as many more have entered upon pursuits or professions, foreign from the ministry. Not far from *five hundred* young men are now under patronage, and there are about *forty* from whom no recent information has been received by which they can be classified. * *

Let these results be compared with the means which were employed to establish the Society at first, and who can help seeing that God hath affixed his seal to this enterprise?

REPORTS OF AGENTS.

REV. WILLIAM COGSWELL,
*General Agent of the Am. Ed. Society,
 for the New England States.*

To the Secretary of the Am. Ed. Society.

DEAR SIR,

SINCE my last report, I have been prosecuting my agency, as I have had opportunity and ability. Having visited most of the towns in Middlesex county, Ms. the concerns of the general cause seemed to call my attention to other parts of my field of labor. I spent three or four days in Salem, and was kindly received. While there, in addition to the two Permanent Scholarships established some years before by yourself, two Temporary Scholarships were raised, one by the Ladies' Auxiliary Education Society, and the other by the Gentlemen of the Rev. Mr. Williams' Society.

In March and April, I performed an agency in the county of Berkshire, satisfactory to myself, and I trust also satisfactory in some degree to the good people in that part of the Commonwealth. I visited the students in the College at Williamstown under the patronage of the A. E. S., and found them sustaining the character required of beneficiaries, and pursuing their studies with a good degree of application and success.

After conferring with many clerical and lay gentlemen in the county of Worcester, it appeared advisable to divide the county into two parts, and to form them into Societies, auxiliary to the A. E. S., by the name of the Worcester North, and the Worcester South, Auxiliary Education Society. This was done on the last Wednesday of April, and the first Wednesday of May. The county being thus organized, I committed it into the hands of the Rev. Mr. Little, an Agent of our Society, whose labors had hitherto been blessed, requesting him to visit the several towns which I had not visited, in behalf of the Education cause, trusting that the Lord would crown his efforts with success. I have also visited Franklin county, and made arrangements for the Education Society, existing there, to become auxiliary to the A. E. S. I trust this desirable object is effected, though I have not received an account of its accomplishment.

I attended the Anniversaries of the South Massachusetts Auxiliary, and of the Branch Societies of Connecticut and Maine. The first of these existed two years previously to the Parent Society, and now embraces the three counties of Plymouth, Bristol and Barnstable. The Annual Meeting, which was held at Middleborough, was interesting, and it is hoped will be productive of

good effects. The Society became auxiliary to the Parent Institution at this time. It raised more funds the last year than it ever did before, and it resolved to make still greater efforts the year ensuing.

The Connecticut Branch, during the year which has just elapsed, has raised in all but eight or nine hundred dollars, while the Parent Society has appropriated to beneficiaries under their care at Institutions in that State nearly three thousand dollars. The principal reason for this is the fact, that efforts have been making in the State for the purpose of raising funds for the benefit of the College, and the Theological Institution connected with it. The Branch acknowledge their deficiency, and appear disposed to exert themselves in some good degree for sustaining their own beneficiaries. The Directors of the Branch have expressed a willingness and desire on their part to have an agency performed in the State during the present season, in relation to raising funds. And the understanding between your Agent and the Board is, that such an agency shall be performed. It is ardently desired, that it may result not only in raising funds, but also in bringing forward many young men to engage in preparation for the sacred ministry, that hereby Connecticut, one of our oldest, wealthiest, and best States, may take an efficient and distinguished part in the great work of evangelizing the nation and the world.

The Maine Branch also has been greatly deficient in raising funds for this sacred and best of causes. While the Branch has collected the past year but about five hundred dollars, the Parent Institution has remitted to beneficiaries, residing at the Institutions in the State upwards of sixteen hundred. The good people, so far as my knowledge extends, are aware that their efforts in this part of benevolence have been few and feeble, and that they are bound to make greater exertions in time to come. They passed a resolution at the Annual Meeting of the Branch to this effect, that they would endeavor by Divine assistance to raise a sufficient sum to support the beneficiaries that may be patronized at the Institutions in their own State. This resolution they are abundantly able to put into execution. There is one obstacle in the way of its accomplishment, and that is, a general effort is to be made in the State of a charitable nature in behalf of the Theological Seminary at Bangor, which is now in rather a languishing state, and must receive assistance in this way, or not do much for the kingdom of the Redeemer. It is expected, however, that an agency will be performed in that State, during the year, which it is confidently believed will result in bringing forward many young men into a course of

preparation for the sacred ministry, and in procuring funds for their support.

During the time above specified, I have travelled about seventeen hundred miles in the service of the Society, and received the friendly attentions of many Christians, with whom I have associated. The cause, in which we have embarked, seems to be approved by all who are truly Christian or patriotic in character, and is most warmly applauded by many. With them it is regarded as a fundamental Society. And so it is; for the Bible will forever remain a sealed book without a living interpreter, and the heart remain untouched by the glories of the gospel and the glories of heaven. It is by the foolishness of preaching, God is pleased to save them that believe. In regard to the raising of funds, I have succeeded generally as well as I expected, and in many cases better than I anticipated.

Since my last report, through my instrumentality thirteen Temporary Scholarships have been pledged, besides some hundreds of dollars have been raised by subscription and contribution, and a number of little associations have been formed, from which may be expected annual remittances. Some names for the Quarterly Register and Journal have been obtained and returned to the Agent for that concern. The value of this periodical on account of its ecclesiastical and literary statistics is readily acknowledged by all clergymen, and by many of them duly appreciated. No minister should deprive himself of this work by refusing to give his name as a subscriber to it. Such, dear brother, have been my efforts, and such my success. The more I contemplate the subject of educating pious young men for the gospel ministry, the more certain it appears that this is the cause of God and must prevail.

July 16, 1830.

REV. HENRY LITTLE.

Grafton, July 10, 1830.

DEAR SIR,

SINCE my last report, April 10th, I have been absent one week from my field of labor, and during the other twelve have been in Worcester Co., and visited the following towns, viz. Ashburnham, Athol, Boylston, Fitchburg, Gardner, Hardwick, Holden, Hubbardston, Leominster, New Braintree, Oakham, Petersham, Phillipston, Princeton, Royalston, Rutland, West Boylston, Westminster, Winchendon, Spencer, Leicester, Millbury—Presbyterian and Congregational Societies, Ward, Oxford, Dudley, Sutton, Douglass, Uxbridge, Northbridge, and Mendon, South Parish. In these towns the following Temporary Scholarships have been pledged, viz., the Temporary Scholarship of the first Congregational Society in Holden,—the Burbank Temporary Scholarship (pledged by Gen. Burbank of Millbury.)

The Temporary Scholarship of the Presbyterian Society in Millbury, (by thirty individuals)—The Temporary Scholarship of the first Congregational Church and Society in Millbury, The Temporary Scholarship of the first Congregational Church in Sutton, and the Temporary Scholarship of the first Congregational Society in Uxbridge. Besides these, the Young Men's Society in Fitchburg have paid in \$50, and the Ladies' Societies, with a part of the collection at the Monthly Concert, have in years past made out as much more, so that Fitchburg will at least give another, and I have strong hopes that Leicester and New Braintree will each of them make up another when I address them again.

The people of Boylston have contributed \$40 to constitute REV. S. RUSSELL a Life Member, and the people of Oakham REV. ASA HIXON a Life Member. At Dudley, Oxford and Hardwick, half of a Temporary Scholarship is pledged at each place, and at Spencer, and Hubbardston, something more than \$40 have been subscribed. Princeton is assisting a young man at Auburn, N. Y. It was thought inexpedient at the *present time* to make any effort at Royalston and South Mendon. All the other towns named will probably do something less than \$37 50. Some of their subscriptions are annual, and others not. If in any instance the sums pledged shall fall short, others will exceed, so that you may calculate with much certainty upon as much from the towns mentioned as is pledged. Some of the towns will probably do more than I have intimated if we include the articles of clothing that may be given by Ladies.

I have travelled in the county more than 700 miles.

Twenty-six young men have been found who have either commenced, or expect to commence a course of study for the ministry, and at least half of them will need no assistance from the American Education Society. Twelve of these twenty-six young men are from Holden, nine of whom will educate themselves with money received from their parents. Thus with the Temporary Scholarship pledged by the Society, Holden is expecting to educate *ten* men for the ministry. In reality, then, ten Temporary Scholarships are pledged in Holden—A good example for other towns even if they are obliged to go out of their own limits for beneficiaries.

An Interesting Fact.

It was an interesting inquiry with me, how so many youth should become disposed to direct their attention to the ministry; and some of the reasons are undoubtedly these: The attention of the people in Holden has been occupied very much with the benevolent operations of the age, and during a revival last winter in which about 200 became hopefully pious, the monthly concerts

were very fully attended, and no meetings were more extensively blessed in the progress of that glorious work. The instrumentality of these concerts for prayer in awakening sinners, and in making such impressions upon Christians, that twelve of their number contemplate the arduous work of the ministry, must lead us to conclude that it is not displeasing to God, even at the time of a most interesting revival, for Christians to assemble and listen to religious intelligence, and pray "Thy kingdom come." Once in Boston, at an anniversary of a Domestic Missionary Society, after several interesting speeches showing the wants of the West, a box was passed for contribution, and one person inquired of a friend who sat near by, What shall *you* give? The reply was, I shall give myself. The case of the twelve young men at Holden is similar. They had been so prepared by previous efforts, that when the inquiry was made, what will you give to increase the number of ministers, they virtually replied, we give ourselves.

In connection with Worcester county, I ought to say that I have been cordially received, and kindly treated both by the ministers and people. The prejudices which once existed in the county are fast disappearing, so that I have scarcely heard one objection during the quarter against the principles of the Society, except in such circumstances as to show that it was merely a form of excuse for not aiding the object. I have met with unexpected success with young men. They seem to understand that we are attacked by a more formidable enemy than our Fathers resisted in '76; and that the Education Society is just such a means as must be used to save our country, and transmit those blessings to posterity which we have received from the struggles of the *revolution*. I have received many subscriptions from individuals of this class, who have never subscribed before to any benevolent object.

The importance of this cause magnifies, the longer I look at it. We are emphatically called upon for gratitude to God for such a measure of success as has attended it.

REV. JOHN K. YOUNG.

SUMMARY notices of Mr. Young's labors have been given in former numbers. The following is a statement of subscriptions obtained, or pledges given, in the places which he has visited, so far as they have been reported to the Secretary of the Society.

Essex County.

Topsfield,	\$15 75
Boxford,	14 50
Beverly, 3d Church, . . .	33 50
	<hr/>
	\$63 75

Of the sums subscribed \$17 75 were paid to the agent, and the remaining sums were to be paid and forwarded.

Hampden County.

Brimfield,	\$40 00
Holland,	3 00
Wales,	3 00
S. Wilbraham,	5 00
Long Meadow, W. parish, .	50 00
Long Meadow, E. parish, .	4 00
Ludlow,	13 25
Springfield, Chicopee, . .	65 00
Southwick,	19 00
Chester,	27 10
Russell,	11 99
Blandford,	51 66
Tolland,	22 25
Middle Granville,	33 00
East Granville,	9 25
Montgomery,	5 58
W. Springfield, Agawam, . .	40 00
Palmer,	8 50
Monson	75 00

\$486 58

\$199 33 of the subscriptions were paid to the agent, and the rest left to be collected afterwards.

Remarks by Mr. Young.

"Relative to the obtaining of funds, my success, though small, was at least equal to my expectations. Two of the principal towns (Springfield and West Springfield) not having completed the payment of three Permanent Scholarships raised by the efforts of the Secretary of the A. E. S. in 1826, were not visited again for the purpose of solicitation. In every other place of importance the attention of all the friends of benevolence either had been, or was at the time occupied with the "special effort" to raise funds for the Bible Society.

"The sum pledged in Brimfield, (\$40) is intended to constitute the Rev. J. VAILL an honorary member for life of the A. E. S.; and of the sum pledged in Chicopee, \$40 is a donation of Rev. ALEXANDER PHENIX, to constitute himself an honorary member for life of the Society. The sums subscribed in Long Meadow, West parish, \$25 in Granville, and \$11 in Tolland are intended to be subscriptions for seven years. The parish of East Granville will doubtless unite with the parishes of Middle Granville and Tolland in establishing a Temporary Scholarship. The church in Long Meadow took measures a year since to establish a Temporary Scholarship, but the object, not being understood, nor attended with success, another attempt was made and about \$50 raised. There is but little doubt that the remainder will be secured."

Measures for forming an Auxiliary in the County.

Resolutions of the Hampden Association of Ministers may be found in our number

for May—highly approving of the objects of the American Education Society, and recommending measures for a permanent organization of the churches in the county, in support of them, by means of an Auxiliary Society.

Pledge of the Church in Monson.

A letter, received from the Rev. Alfred Ely, Pastor of the church in Monson, contains the following gratifying intelligence.

“At a meeting appointed for the purpose, the church in this place adopted the following resolutions:—

1. That we cordially approve of the great and good object which the Am. Ed. Society is endeavoring to accomplish; and that it is our duty, as a church, to aid this Christian enterprise, by our influence, our prayers, and our substance.

2. That we will, in dependence on our Lord and Saviour, establish a Temporary Scholarship in connection with the above named Society, by paying to its funds \$75 annually for seven years.”

A 3d Resolution provides that collections be taken at communion seasons to raise the amount;—the 4th Resolution reserves the right of nominating a beneficiary to receive the benefit of the Scholarship—and the 5th Resolution constitutes the Pastor and Deacons of the church a committee to superintend the object.

The letter adds—“The above you must consider as the result of Mr. Young’s visit here. Whether we shall redeem the pledge we have given, time must determine. The Lord in the plenitude of his mercy has done great things for us which demand substantial and liberal tokens of a grateful heart; and if we could ever feel our increased obligations to promote his glorious cause, there would be no doubt on the subject. But we will try.

“One young man, the fruit of the revival, has already commenced study, in the academy, with the ministry in view. Several others have the subject under consideration, and I hope will conclude to enter upon the course.”

Agency of Mr. Young in New-Hampshire.

From Hampden county Mr. Young returned to Boston on the 16th of February, and proceeded to New-Hampshire, for the purpose of raising funds to meet the long existing deficiencies in the Treasury of the New-Hampshire Branch. The following is the result of his labors so far as we have ascertained.

Rockingham and Strafford Counties.

Dover, to constitute Rev. ASHER H.

WINSLOW an Honorary Member

for life of the A. E. S. \$40 00

Durham, to constitute Rev. ROBERT

PAGE do. \$40 00

Rye, 3 50

North Hampton, beside Jewelry, 6 00

Kingston, in part of a Life Membership for Rev. ORA PEARSON, 12 00

Londonderry, 21 88

Derry, annual subscription, to constitute a Temporary Scholarship, 75 00

Chester, 15 00

Exeter, subscription deferred for the present—a Lady has promised that the Rev. Mr. SMITH shall be made a Life Member this year.

Stratham, 15 00

Portsmouth, \$32 58; of which \$11 are, in part, for constituting Rev. Mr. WATERBURY a Life Member—\$5 also given by a Lady from North Andover, 32 58

Berwick, subscription opened to constitute the Pastor, Rev. Mr. KEELER, a Life Member of the Soc.

Rochester, 8 50

Great Falls, Somersworth, contributions at communion seasons.

Brentwood, 10 00

Northwood, 2 38

Deerfield, 6 33

Candia, annual subscription for a Temporary Scholarship, one tenth by the Pastor, 75 00

Greenland, 12 00

Hampton, 5 00

Total of the above subscriptions and pledges, about \$400 00

Resolutions cordially approving of the Am. Ed. Society, and recommending it to the favor of the churches, have been passed by the Piscataqua and Union Associations of ministers, and by the Londonderry Presbytery.

Facts showing a lively interest in the Society.

As specimens of the deep interest which has been manifested towards the objects of the Society, Mr. Young mentions such facts as the following:

A minister, speaking of the duty of the clergy to give of their substance in aid of this cause said,—“What, my brethren, if we do wear a little coarser coat, or sit at a plainer table, shall we not have the pleasure of reflecting that we are assisting to raise up a representative of our Lord and Master, who will preach the everlasting Gospel when we are low in the grave?”

In another instance—“A lady said that she would willingly live three days upon bread and water to be enabled to give something for this object.”

The extract which follows will be read with interest. It is dated

Derry, March 26.

"The inhabitants of this section of New-Hampshire are well disposed towards the American Education Society; and it is not a little gratifying to me to see my native State, especially that portion of it with which I am most acquainted, so ready to receive me, and to give to the object to the extent of its ability. But, as you are already aware, that ability is limited, and what is given to the A. E. S. would not, and in many instances could not be given were it not for the practice of self-denial in an unusual degree. Indeed in some of the towns of Rockingham and Strafford, and those not a few, it would seem as if the highest point of self denial and sacrifice had been attained in endeavoring to support the preaching of the gospel. An individual with whom I am well acquainted, and probably not worth \$3000, gives \$40 per annum; and his business is not lucrative. Females, who have travelled on foot 18 or 20 miles because they could not afford the expense of riding, have paid \$8—and now pay five dollars per annum for the support of their minister, who has a small salary. In view of these and similar facts I cannot but consider the money raised here, though small in amount, *very precious*.

REV. FRANKLIN Y. VAIL.

Secretary of Western Agency of A. E. S.

REV. AND DEAR SIR,

YOU have probably before this received my last, saying that an effort had been commenced in Cincinnati to obtain funds, and that twelve Temporary Scholarships had been secured; you will now be happy to learn that the number has been increased to twenty. Though I am fully persuaded that our Institution has the elements of success in its own character, yet when I call to mind the peculiar difficulties and discouragements in the way of a successful effort at the present time in our city, I cannot but feel, that we are called upon for a particular recognition of the hand of God in this whole movement; and that we are furnished with another reason to thank God and take courage. The fact that our citizens have been called upon within a little more than a year past to contribute about \$40,000 for churches, \$6,000 for Lane Seminary, \$2,000 for a Bible and Tract Depository, besides for Foreign and Domestic Missions, Sunday schools, and Infant schools; the settlement of two new pastors, the employment of a City Missionary, &c.; and the fact that this burden has rested almost entirely upon the members of three Presbyterian congregations; seemed to leave but a faint prospect of doing much for our object. The spirit of Christian enterprise and benevolent effort which now begins to characterize our laity, cannot but bear pleasing testimony that the Spirit of God has

been in the midst of us; that the silver and gold are the Lord's, that the work in which we are engaged is His; and shall gloriously prosper until our western wilderness shall be converted into the garden of God.

An Interesting Incident.

Next to the influence of the *character* of our Institution and the blessing of God, in giving success to our late efforts, I will relate a little incident which occurred at a meeting of some leading gentlemen when our subscriptions were commenced, an incident not without effect at the time of its occurrence, and not without encouragement to the friends of the education cause.

After several addresses had been made, and near the close of the meeting, a Rev. Gentleman arose to make his second or third speech, and in attempting to excuse himself for his excess of zeal on the subject, remarked in impassioned accents, that he had peculiar reason to love the education cause. That it was to its sacred benefactions that he was indebted for the unspeakable honor and privilege of preaching the unsearchable riches of Christ—that all he had done and hoped to do for the cause of the Redeemer was to be attributed, under God, to the Education Society which extended to him the hand of assistance when struggling with pecuniary discouragement, to enter the vineyard of the Lord—that he had not only esteemed it his privilege to refund for the benefit of his younger brethren every dollar he had received, but now wished to present a thank offering to God for extending the blessings of the A. E. S. to the perishing thousands of the West, and that now as the Lord had freed him from the responsibility and expense of educating two beloved children, by mercifully taking them to heaven, he should esteem it a privilege as well as a duty to educate two young men for the ministry in their place; one of whom he had in his family for this purpose, and for the support of the other he now wished out of a small competence to subscribe \$75 a year for seven years.

Christian example was not without effect. Several scholarships were immediately subscribed. Of the 20 scholarships, 8 are from individuals, 2 from a Female Society of married ladies, 2 from young men, 1 from the 4th church, having about 12 or 15 male members, and the rest in half and quarter scholarships, and in smaller subscriptions. In Reading and Pleasant Ridge each society have attempted a scholarship,—have a large portion of it subscribed, and will probably secure it. In Chillicothe we have secured 3 scholarships.

Cincinnati, June 24, 1830.

DEAR SIR,

Since my last, which was from Chillicothe, I have visited Circleville, Columbus,

Granville, Newark, Zanesville, Greenfield, Salem, Concord, Rocky-Spring, Redoak, Georgetown, and Ripley. In these congregations, most of which are in the bounds of Chillicothe Presbytery, I think I have secured fifteen Temporary Scholarships. But as they were not all entirely filled up when I left, I will defer the specifications till I hear from them. Pastors and churches have entered into this enterprise generally with zeal, efficiency, and great comparative liberality. In not a few instances could I bestow the apostolical commendation upon these Christians; that the depths of their poverty have abounded to the riches of their liberality. Several churches, consisting of little more than 50 members—and being able to have preaching but half of the time—many of whose members still live in their log cabins, have most cordially pledged themselves to raise a Temporary Scholarship and to carry forward a young man through the whole course of his education. This too they have done after subscribing to a Bible, Missionary, Tract and Sunday School Society. In several instances, mechanics, who shove the plane for the support of their families, have given a Temporary Scholarship of \$75 a year for seven years. In some cases a few females have raised a Scholarship by the aid of their needles; in others, by the aid of a few donations from the gentlemen. The females of Cincinnati will carry forward five young men, and the young gentlemen two, by about 30 young men each giving \$5 annually. One good brother in after hearing the claims of the A. E. S. said to me that he wished to give \$1000, but as the money was in two notes, not yet payable, he subscribed a Temporary Scholarship, intending to give the \$1000 when it becomes due. This expression of benevolence is rendered the more worthy of remark, and imitation, as it was made by a laboring mechanic, having four or five small children, and but very little dependence for their support but his hands, and the Providence of God. His maxim is, "trust in the Lord and do good, and verily thou shalt be fed:" and who, my dear brother, believes that his children will ever beg for a piece of bread? Facts of this encouraging character I might greatly multiply; and in view of them I have longed to visit once more our beloved New-England—confidently believing that *all* our numerous and wealthy churches there would be provoked to devise liberal things for this glori-

ous cause. Though many of your churches are doing well, yet I am disposed to think that unless a new impulse has been given to the work in Connecticut since I left it, much remains to be done in most of the congregations. I think Connecticut, if fully visited would be able to sustain at least 100 young men: By such a visit also I doubt not but many of the men could be found. So fundamental is our Institution to the great work of converting the world, that it seems to me that the first men in our land ought immediately to leave their churches at least for a time, for this object, if there be no other way of effecting it, until all the suitable young men in our land are placed in a course of education; and the means are provided for their support.

REV. ANSEL R. CLARK.

Warren, Trumbull Co. April 26, 1830.

Rev. Mr. Cornelius, Sec. Am. Ed. Soc.

DEAR SIR,

AGREEABLY to your request made by Prof. Nutting, I shall now make a summary report of my labors on the Reserve. Should this reach you too late for your object, (which I fear will be the case,) you can make what use of it you please. Had I received your request sooner, this report probably would have reached you before now.

Immediately after my commission and ordination at Boston, I proceeded on my way to this country, and entered on the duties of my agency, the 17th of October last. Since that time I have formed a Branch Society, called the Western Reserve Branch of the A. E. S.; visited 27 towns, preached on the object of my agency, and in various other ways endeavored to enlist the feelings, the prayers, and the alms of the people; conversed with 10 young men on the subject of studying, who are said to be promising both as to talents and piety. I have also formed 20 Agricultural Education Societies, and 20 Female Ed. Societies, and obtained 30 subscribers to the Quarterly Register and Journal.

The table below exhibits the sums subscribed and received. The first line expresses what was given to constitute life memberships; the second, annual subscriptions made by gentlemen and continued for 7 years; the third, what was paid of the first year's payment; and the fourth line expresses donations made by individuals.

	L. M.	Ann. Sub.	Paid.	Dona.
Hudson, Ladies, to constitute Rev. William Hanford, a life member of Western Reserve Branch, }	\$22 61	\$ 3 00	\$ 2 00	\$10 00
Augustus Baldwin, to con. him a life mem. of do.	15 00			
Harvey Baldwin, to con. him a life mem. of do.	15 00			
Heman Oviatt, to con. him a life m. of do. in part,	5 00			
Franklin, Ladies in Franklin, \$7 43; Ladies in Stow, \$4 69, and Gent. in Stow \$6 50, to con. Rev. Geo. Sheldon, a life member of W. R. B. }	17 25			1 06
	18 62			

	<i>L. M.</i>	<i>Ann. Sub.</i>	<i>Paid.</i>	<i>Dona.</i>
<i>Tallmadge</i> , Ladies, to constitute Rev. John Keys a } life member of Western Reserve Branch, }	19 37	75 00	8 00	61
<i>Springfield</i> , }				1 75
<i>Atwater</i> , Ladies, to con. Rev. William L. Buffett a } life member of Western Reserve Branch, }	15 00	13 40	9 00	
<i>Randolph</i> , Gent. and Lad. \$10 63; <i>Rootstown</i> , Gent. } and Ladies, \$9 82, to con. Rev. Jos. Mer- } riam a life mem. of Western Reserve Br. }	20 45			
Mrs. C. Seymour, a string of gold beads.				
<i>Ravenna</i> , Mrs. A. Nash, a string of gold beads, and } other valuable jewelry. }				
<i>Edenburg</i> , }				2 50
<i>Newbury</i> , }				75
<i>Bainbridge</i> , }				56
<i>Charlestown</i> , Ladies, \$6 90, and the 1st year's sub. of } the Gent. \$8 25, to constitute Rev. David } L. Coe a life mem. of West. Res. Br. }	6 90	8 25	4 25	
<i>Freedom</i> , }				1 62
<i>Windham</i> , Ladies, \$11 00, }		3 00	1 00	1 37
<i>Nelson</i> , Ladies \$4 47, to constitute Rev. Benjamin } Fenn a life member of West. Res. Br. }	15 47	9 75	1 00	75
<i>Mantua</i> , }				2 25
<i>Aurora</i> , Lad. to con. Rev. John Seward a life m. of do. }	15 75	47 50	1 00	10 62
<i>Twinsburg</i> , Ladies and Friends, to con. Rev. Samuel } Bissell a life member of West. Res. Br. }	15 00	11 00	3 50	
<i>Grand River Presbytery</i> , }				20 00
<i>Rome</i> , Ladies, \$5 81, }				3 25
<i>Morgan</i> , Ladies \$9 94, to constitute Rev. Ward Child } a life member of Western Reserve Branch, }	15 75	14 75	5 25	1 56
<i>Austinburg</i> , Ladies, to con. Rev. G. H. Cowles, D. D. } an honorary m. for life of the Parent Soc. }	41 50	67 20	42 70	2 80
Joab Austin to con. him a life mem. of W. R. B. }	15 00			
Dr. O. K. Hawley to con. him a life mem. of do. }	15 00			
G. W. St. John, of <i>Morgan</i> , to con. him a life } member of West. Res. Br. in part, }	5 00			
Mrs. N. Whiting, a string of gold beads.				
<i>Salem</i> , }				6 12
<i>Kingsville</i> , Ladies, to con. Rev. H. T. Kelley a life } member of Western Reserve Branch, }	15 07	9 00	2 25	1 25
<i>Madison and Unionville</i> , Ladies, to con. Rev. C. Bur- } bank a life mem. of West. Res. Br. }	15 02	12 00	6 50	5 50
Ladies in Rev. Mr. Winchester's Society, . . . }				3 82
Marshall Brewster, a silver watch. }				
<i>Geneva and Harpersfield</i> , Ladies, to con. Rev. Perez } Pratt a life member of West. Res. Br. }	15 25	14 00	7 00	2 50
Mrs. S. Knapp, a string of gold beads.				
<i>Claridon</i> , Ladies, to constitute Rev. Myron Tracy a } life member of Western Reserve Branch, }	15 00	10 50	4 50	2 75
Two Ladies, a pair of gold ear rings, and a } ring. }				
<i>Farmington</i> , Ladies, to constitute Rev. Enoch Burton } a life mem. of Western Reserve Branch, }	15 00	21 00	9 00	
<i>Mesopotamia</i> , Ladies and Gent. to con. Rev. John } Barrett a life mem. of West. Res. Br. }	15 87			

Total amount of what has been subscribed and received, \$806 60.

Of this sum I have received and paid over to the Treasurer of the W. R. B. more than \$500 00. The jewelry which I have received will probably sell for \$30 or \$40. Here, Sir, is the result of my labors in this new, but highly interesting country. And I trust that the good which will eventually result, will not be limited to time; but will be unfolding and unfolding till the soul becomes satisfied with praising God and the Lamb for the redemption of man. When I reflect that the impetus given may be felt through time and through eternity; when I think that some thousands of the next generation may have the gospel preached to them who would otherwise have lived and died in sin and ignorance; when I extend my thoughts to other generations, and trace into all its bearings, the influence of one feeble effort, and sum up the misery pre-

vented, and the happiness secured;—the hardships, toils, fatigues, and exposures which such an effort has cost, become unworthy to be mentioned.

It may be well to state some of the circumstances under which many of the above subscriptions were raised. In many towns, the people were either making great efforts, or had just made great efforts, or were about to make such efforts to build a meeting house. Consequently their resources were almost exhausted, or were in reserve for building a meeting house. Many are in debt for their farms; others are building for themselves; so that much could not reasonably be expected in this region.

The following intelligence was received from Mr. Clark, as this sheet was about being put to press.

Hudson, July 17, 1830.

REV. AND DEAR SIR,

The friends of benevolence at the east, have no doubt been highly gratified at the general statements, which you have made in the Register, respecting the self-denying spirit manifested by the people of this country. Perhaps it would not be improper to give a detailed account of what they are doing for one of those great objects of benevolence, which are exerting such a saving influence on our country and the world.

Such an account I gave in a former communication. That statement mentioned the receipts for the A. E. S. from the commencement of my labors on the Reserve, up to April 26.

The present mentions the receipts, up to June 26th.

	<i>L. M.</i>	<i>Ann. Sub.</i>	<i>Paid.</i>	<i>Dona.</i>
<i>Warren</i> , from Ladies, to constitute Rev. Joseph Curtis a life member of Western Reserve Branch, } \$15 00 \$		\$	\$ 4 75	
From a Friend, a gold pin, and a pair of silver buckles. }				
<i>Braceville</i> , }				2 06
<i>Vienna</i> , from Ladies, in part to con. Rev. C. Birge a life member of Western Reserve Branch, } 7 08 16 50 10 25 1 79				
From a Friend, a pair of gold ear rings. }				
<i>Vernon</i> , from Ladies, \$9 50, and from Ladies in <i>Kinsman</i> , \$5 53, to con. Rev. Harvey Coe a life member of Western Reserve Branch, } 15 03 8 25 4 75 31				
<i>Kinsman</i> , }		7 75		14 25
<i>Johnson</i> , from Ladies, \$3 83, and from Ladies in <i>Fowler</i> , \$1 25, in part to constitute Rev. Ozias Eells a life mem. of West. Res. Br. }	5 08	4 50	1 00	
<i>Hartford</i> , from Ladies, to con. Rev. Wells Andrews a life member of Western Reserve Branch, } 19 22 32 00 25 00 6 28				
<i>Youngstown</i> , from Ladies, to con. Rev. Ward Stafford a life mem. of Western Reserve Branch, } 15 00 29 50 13 50 41				
<i>Wayne and Williamsfield</i> , Ladies, to con. Rev. E. T. Woodruff a life member of West. Res. Br. }	15 28	24 62	13 62	7 49
From Mrs. Deborah Jones, a string of gold beads. }				
From Friends, a gold ring, a pair of silver clasps, and other ornaments. }				
<i>Gustavus</i> , from Ladies, to con. Rev. Joseph Badger a life member of Western Reserve Branch, } 15 02 18 00 6 50 3 00				
From a Friend, a silver watch. }				
From S. Lindsley, a note against H. F. . . . }				50 00
From Rev. J. Badger, an obligation of about . . }				35 00
From a Widow in —, 80 acres of land, (estimated)				240 00

I have also formed eight Sewing Societies. I have had occasion to ride through many of the towns where I had previously been, and found, to my satisfaction, that the interest excited was well sustained. Many Christians on the Reserve do feel the importance of the object—the great need of more laborers in the vineyard of the Lord.

I found but one pious young man in Trumbull County, whom I could encourage to study. We need a revival very much.

We shall close our quarterly report of Mr. Clark's labors with the following extract from one of his communications, which we are sure will be perused with interest by every reader.

THE minister of this town, G—, is the Rev. Joseph Badger, the first missionary that ever came to the Reserve. He is now seventy three years old. I have been

much delighted in hearing this aged servant of Christ relate the history of his life. There are many incidents which he and others have mentioned, that have deeply interested me. His history will show the value of those men whom your Society intend to send into the vineyard. It will show the importance of being inured to hardship and fatigue, in order to be qualified for missionary services. Such men are to be found on every part of missionary ground, in altogether larger numbers than ministers of a different mould. Mr. B. served as a soldier three years in the revolutionary war. He was in many engagements; and though others fell by his side, fighting for liberty, yet he was preserved for services in a still more worthy cause. After leaving the war, he turned his thoughts to education. He was destitute of means—having no way to obtain assistance, but by his own efforts. There were no Education Societies in those days. Still he pursued and acquired a Collegiate and a Theological education. He was afterwards settled for fourteen years in Blandford, Massachusetts. On being dismissed from his people, he set his face to go into the “western wilderness.” He arrived here in 1800; and after laboring a year or more, he returned to the east and brought out his family. He drove the first wagon from Buffalo to Erie, and made his own road. Indeed he was the first man that ever drove a wagon on to the Reserve. After laboring here among the white settlements three or four years longer, he went to Sandusky and spent four years as a missionary among the Wyandots. He then resumed his labors among the whites. He has had an opportunity to know what hard fare and fatigue are. Once he was driven up a tree by a bear. It was one night in August after dark while riding in the woods away from any house, and the rain pouring down in torrents. The bear made an attack upon him, and he made his escape by climbing a small tree, and there lodged during the night. The bear was at the foot of the tree, snapping his teeth much to the annoyance of the sleeping moments of the missionary. But when morning appeared, the bear retreated, and the missionary was suffered to go on his way. This man has “camped” in the woods many a night, without shelter, and sometimes without fire.

Mr. B. formed the four first churches on the Reserve, and has assisted in forming a large number more. It must be very interesting to him to see the progress of improvement which has been made since he came to this country; then there was no school—no minister—and only 1144 white inhabitants. Now there is a flourishing College—8 incorporated academies, and many other select schools, besides numerous common schools—100 churches—not far from 60 ministers, and nearly if not quite 100,000 inhabitants. This missionary has

witnessed a large number of revivals—and among the subjects there are now 5 respectable ministers. I will add one more fact; though he lives upon a nominal salary of \$150 per year, and a pension of \$96, yet he has since I have been here given an obligation of between \$30 and \$40, to the A. E. Society. I thought that these facts would be interesting to you, inasmuch as such are the men whom your Society promises to educate.

REV. JAMES EELLS,

Secretary of the Western Ed. Society.

Extract of a letter dated

Westmoreland, July 7, 1830.

I RETURNED from my tour through the westernmost counties in this State a few days since, having been absent from about the middle of March. I have, in the mean time, visited seventy churches, embracing nearly all connected with the Presbyterian or Congregational denominations in Livingston, Genesee, Orleans, Erie, Chautauqua and Cattaraugus counties. Rev. Mr. Curry of Lockport engaged to visit, shortly, all the churches in Niagara county, in performing a voluntary agency, which he pledged the last year. Every church which I visited, with one exception, and every minister I conferred with, approved of the plan of the American Education Society, and proposed to co-operate with us in promoting its object. In most of these places I delivered a discourse; and on the Sabbath, generally, two discourses relating to the object of my agency, and visited another congregation at 5 o'clock, or in the evening. The most important places were visited on the Sabbath. In every church an agent was appointed, a Female Association formed, subscriptions taken up as far as was practicable, and a particular sum agreed upon with the agent, as the amount he would endeavor to raise in that congregation, annually, together with the time of payment. The amount proposed to be raised in all these congregations is \$1,771. This is not considered, except in a few cases, as an absolute pledge. It is the amount they will aim at, with a fair prospect, that, in ordinary circumstances, they will be able to raise it. This is from places not before visited, with the exception of Albion, Lockport and Buffalo, visited by yourself and Rev. Mr. Patton last August. Albion will aim at one scholarship, Lockport one, and Buffalo three, viz. the *Eaton Scholarship*, by the Ladies in Rev. Mr. Eaton's congregation; *Buffalo Associate Scholarship*, by eight individuals; and the *Buffalo Scholarship*, by the rest of the congregation.

CORRESPONDENCE.

Extract of a letter from a number of beneficiaries in an Academy in New England.

We believe our interest in the great cause of benevolence, which is so extensively agitating the Christian world, has been greatly increased during the past three months. We have been led to stretch our thoughts beyond the narrow limits of our personal observation—to survey the field of labor, every where widening and white for the harvest—and to inquire with personal application, "What are the peculiar qualifications which the present age demands of those who are to take the lead in the march of the gospel through the world?" In accordance with these feelings, in a Society for the discussion of religious questions, we have taken up, the past term, a series of questions relating to the conversion of the world. We first examined the Scriptures, with regard to the certainty of this event, and the means of its accomplishment. We next took a view of the present state of the world, to see what were the signs of the times—and whether these were not of such a nature, and sufficiently distinct, to give us reason to conclude that this glorious day is about to be ushered in. And having, in the light of Scripture, and the past history of the church, considered the point, that Christians have been and still are the principal instruments in God's hand of accomplishing his great and benevolent designs in the world, we then took into consideration the various obstacles with which Christians have had, and will still have to contend, in carrying forward the mighty work of converting the world. After having considered the subject in its various bearings, we endeavored to make a self-application of the whole, in the discussion of the following question: "How can we best prepare ourselves for the exigencies of the age?"—After deeming it of the utmost importance, as an answer to this question, to take and maintain a more elevated stand in piety, and live nearer to God, we considered, that, in addition to a heart glowing with religion's holy flame, the six following things were indispensably necessary to the thorough preparation of ourselves for the high stations towards which we are aspiring.

1. That we possess a thorough doctrinal knowledge of the Bible.

2. That we become thorough scholars, and obtain every possible advantage from learning,—that we may be able to contend with learning, and exert an extensive influence.

3. That we should make use of every means in our power to become acquainted with the state of the heathen world—their wants and miseries.

4. That we should become acquainted with the operations, and success of the vari-

ous benevolent institutions of the present day.

5. That we become familiar with the objections which prejudiced or misinformed Christians make against supporting the cause of benevolence, and be prepared to answer them.

6. That we have a good knowledge of the peculiar tenets of all classes of men calling themselves Christians, particularly those not considered Orthodox; and be prepared to disprove and expose error.

With this we closed the past term. And those of us who devoted the most attention to this subject, can truly say, that we have not been so deeply interested in the discussion of any topic, since we have been in this institution. At the commencement of the present term, we took up the subject of the Papal Church, as this appeared to be exciting considerable interest in the public mind. We expect to make this the subject of discussion the present term—and to canvass somewhat particularly, the doctrines—history—and present state of that church.

INTELLIGENCE.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Board of Directors, held 14th July.

APPROPRIATIONS were made by the Society and its Branches, at this meeting, to 406 young men, as follows:—

In 8 Theological Seminaries, . . .	111 men.
In 13 Colleges,	166 "
In 38 Academies,	122 "
Under private instruction,	7 "

Of these young men, 29 were received for the first time upon the funds of the Society, 209 are connected directly with the Parent Society, and 197 with Branches. A number of young men report only twice a year, in the spring and autumn, and these are not included in the above account.

The following table shows the amount paid by the Parent Society and by each Branch.

The Parent Society

Pays for its own appropriations, .	\$3,767
for Maine Branch,	260
for New Hampshire Branch, . .	136
for Connecticut Branch, . . .	888
for Presbyterian Branch, . . .	nothing—5,051

Branches.

Maine Branch pays of its appropriations, \$170	
New Hampshire Branch pays " 170	
Connecticut Branch pays " 66	
Presbyterian Branch pays (all) 1,822—2,228	

Total appropriated this Quarter, \$7,279

Debt of the Society May 1, \$8,347 91	
Wanted to meet present appro. 4,421 81	

Total present deficiency, \$12,769 72

The above statement shows that the operations of the Society cannot be sustained without an increase of funds.

The case is one of great urgency; and all who love Zion are intreated to send in their benefactions. They were never wanted so much as at the present moment. The Society have never yet given a negative to worthy applicants. Shall they begin now?

ON application of Rev. JOHN T. JONES, destined to labor as a Foreign Missionary, in the Burman Empire;—

Voted, That in conformity with the rules of the Directors, Chap vi. sec. 5. his pecuniary obligations be cancelled.

Mr. Jones had received \$333. He is to labor under the patronage of the American Baptist Board of Foreign Missions.

Patronage of two young men was discontinued, on account of deficiency of talents and scholarship.

Another young man having left study with a view to pursue an object different from the ministry, was requested to refund principal and interest of what he had received, according to the vii. Art. of Constitution.

The Board also directed the Secretary to inform all beneficiaries under *private* instruction, that they decidedly *prefer* that they should place themselves under *public* instruction as soon as it can conveniently be done.

The Treasurer was authorized to borrow \$4,420 in order to meet appropriations voted at this meeting; making the whole deficiency in the funds \$12,769, as above stated.

Annual Expenditures exceed *thirty thousand dollars*. Receipts last year *twenty six thousand*—and applications for assistance constantly increasing.

ANNIVERSARIES.

THE Fourteenth Annual Meeting of the Society was held on the 13th of May in New York.

At the meeting for business, the following resolution was, on motion of Rev. Dr. EDWARDS of Andover, Mass. seconded by Rev. Dr. Cox of New York, unanimously adopted:—

Whereas the dependence of the church on the Spirit of God, is absolute and constant, and the dependence of the Christian ministry emphatically great, constituting the only hope in reference to present and future usefulness; therefore,

Resolved, That it be affectionately and solemnly recommended to all the young men under the patronage of this Society, in addition to their usual seasons of devotion, to observe *Thursday, the eleventh day of November next*, as a day of fasting and prayer, with special reference to the more copious effusions of the Holy Spirit upon all who are preparing for the Christian ministry; and that the instructors, guardians, and benefactors of the young men, and the patrons and friends of the Society, and of Education Societies generally, be invited to notice the same so far as they may find it convenient.

Public services were held in the Brick Presbyterian Church in the evening—when the Report was in part read by the Secre-

tary, and addresses made by a number of speakers, to a numerous and interested audience.

Officers of the Society for the year 1830.

HON. SAMUEL HUBBARD, President.

WILLIAM BARTLETT, Vice President.

Directors.

REV. ABIEL HOLMES, D. D.

REV. EBENEZER PORTER, D. D.

REV. LEONARD WOODS, D. D.

REV. WARREN FAY, D. D.

REV. B. B. WISNER, D. D.

REV. E. CORNELIUS,

JOHN TAPPAN, Esq.

REV. GARIDNER SPRING, D. D.

ARTHUR TAPPAN, Esq.

S. T. ARMSTRONG, Esq.

REV. JOHN BROWN, D. D.

REV. E. CORNELIUS, Secretary.

MR. B. B. EDWARDS, Assistant Sec'y.

HARDY ROPES, Esq. Treasurer.

HON. PLINY CUTLER, Auditor.

Executive Committee.

WARREN FAY,

B. B. WISNER,

J. BROWN,

Secretary,

Assistant Secretary.

Financial Committee.

JOHN TAPPAN,

S. T. ARMSTRONG,

WILLIAM J. HUBBARD,

Treasurer.

The Board meet Quarterly on the 2d Wednesday of January, April, July, and October.

The Executive Committee meet commonly on Monday afternoon of each week.

The Financial Committee meet on 1st Wednesday of each month.

PRESBYTERIAN BRANCH.

The anniversary was held on the 13th of May. A Report was read by Rev. WILLIAM PATTON, Secretary, and Officers were chosen for the ensuing year. No public exercises were held, on account of the Annual Meeting of the Parent Society for this year being held in the city. The prospects of the Branch were never more encouraging than at this anniversary: 152 young men were assisted during the year, and \$9,622 19 were received into the Treasury. Officers, Arthur Tappan, Esq. President; 22 Vice Presidents; Rev. William Patton, 194 Elm street, New York, Cor. Secretary; Horace Holden, Esq. Recording Secretary; Oliver Wilcox, Esq. 50 Wall street, Treasurer; 24 Directors.

CONNECTICUT BRANCH.

The Anniversary of this Society was held at Wethersfield, June 17. The Secretary, Professor Olmsted, being absent, no report was read. The following resolution was passed: "*Resolved*, That in view of the immense and increasing destitution of evangelical ministers in the United States, the Churches are bound to make, immediately, the most strenuous efforts to supply the country with a pious and devoted ministry." The resolution was sustained by Rev.

George C. Beckwith, Professor of Lane Seminary, Ohio, and Rev. William Cogswell, Agent of the A. E. S. The Hon. Thomas Day, President; Rev. Wm W. Turner, Secretary; and Eliphalet Terry, Esq. Treasurer; all of Hartford.

MAINE BRANCH.

The Annual Meeting of this Society was held at Winthrop, June 22, at which time a sermon was delivered by Professor Newman, of Bowdoin College. At an adjourned meeting of the Society, the report of the Directors was read by Rev. Benjamin Tappan, Secretary of the Branch. The following resolution was passed: "*Resolved*, That this Society will endeavor, by Divine aid, to raise the present year, funds sufficient at least to sustain the beneficiaries that may be at the several Institutions in this State." On the occasion addresses were offered by Ether Shepley, Esq. of Saco, Rev. D. D. Tappan, of Alfred, and Rev. Mr. Cogswell, Agent of A. E. S. Rev. Wm. Allen, D. D. of Brunswick, President; Rev. B. Tappan, of Augusta, Secretary; and Professor Newman, Treasurer.

AUXILIARY SOCIETIES.

Middlesex County, Mass.

The Annual Meeting was held in June, at Brighton. This Auxiliary has been greatly revived during the past year. The Society pledged to make an effort to raise \$2,000 the ensuing year. Officers, Isaac Warren, Esq. President; Rev. S. Harding, Waltham, Secretary; E. P. Mackintire, Esq. Charlestown, Treasurer.

Norfolk County, Mass.

This long established and efficient Auxiliary Society met at Dedham, South Parish, on the 9th of June. Rev. Mr. CURTIS, of Sharon, delivered an interesting sermon from Dan. xii. 3. The amount of funds raised the last year is *double* the sum raised in the preceding year. Officers, Nathaniel Miller, M. D. President; Rev. Samuel Gile, Secretary; Rev. John Codman, D. D. Treasurer; Jesse Wheaton, M. D. General Agent.

South Massachusetts Education Society.

This Society held its Anniversary in the Rev. Mr. Eaton's Parish in Middleborough, on the 9th of June. It was a season of considerable interest. The Society at this time became auxiliary to the A. E. S. The Report was read by Mr. Nathaniel Eddy, and addresses were delivered by Rev. Mr. Cogswell, Agent of the Parent Society, and by Rev. Messrs. Huntington of North Bridgewater, and Nott of Wareham. Officers for the year ensuing, Hon. Wilkes Wood of Middleborough, President; Rev. Elijah Dexter, of Plympton, Secretary; and Dea. Morton Eddy, of Bridgewater, Treasurer.

NEW AUXILIARIES.

Worcester South.

An Auxiliary Society was formed with the above title, at Worcester, April 28, 1830. Gen. Salem Towne, President; Rev. John Maltby, Secretary; and Hon. Abijah Bigelow, Treasurer.

Worcester North.

This Auxiliary was formed at Holden, May 12, 1830. Hon. Solomon Strong, President; Rev. Rufus A. Putnam, Secretary; Dea. Justus Ellingwood, of Hubbardston, Treasurer.

OPERATIONS OF OTHER ED. SOCIETIES.

Board of Education of the General Assembly of the Presbyterian Church.

The whole number of young men connected with the Board the preceeding year was 19. Number aided the last year, 55. The Rev. William Neil, D. D. was elected Sec'y and General Agent of the Board, in July 1829, and has labored in its service since that time. Receipts, \$6,000 63. Expenditures, \$3,990 09. Balance in the Treasury, \$2,010 54. Three times the amount of this balance will be necessary to meet present engagements for the ensuing year.

The Report was referred to a Committee, who brought in resolutions, approving the same; and their report was adopted. Lest, however, the resolutions should be regarded as excluding from the good wishes of the Assembly, or in any way impeding the operations of *other Education Societies*, patronized within the bounds of the Assembly, by its Churches and Presbyteries, another resolution was adopted, by a very general vote, which is in the following words, viz.

"While the Assembly would thus commend its own Board of Education to the churches under its care, yet as many of our churches have already united their efforts with other Education Societies, therefore,

Resolved, That the Churches and Presbyteries should be left to their own UNBIASSED AND DELIBERATE CHOICE, of the particular channel through which their charities shall be given in aid of this great department of benevolence."

This resolution it will be perceived is similar to the vote adopted last year in regard to the American Board of Commissioners for Foreign Missions, and the American Home Missionary Society. The door is thus opened by the Assembly, to all within its bounds, who choose to co-operate with *voluntary* associations, in works of benevolence; and their liberty in this respect, may be exercised without infringing upon any *ecclesiastical* prerogative whatever of the Church. This is as it should be. It is the only course which consists with Christian liberty, and it will secure a vastly greater amount of good, than could possibly be accomplished by pursuing measures which might be construed as having an *exclusive* character.

FUNDS.

Receipts into the Treasury of the American Education Society and of its Branches, from April 1st to June 30, 1830.

DONATIONS.

Boston, Fem. Aux. Ed. Soc. by Miss Miriam Phillips, Treas.	121 90
Berkshire Aux. Ed. Soc. from J. W. Robbins, Tr. by Rev. W. Cogswell, Agent of the A. E. Soc. viz.	
Lanesboro', Yo. Lad. Indus. Soc. to constitute Rev. H. B. HOOKER a Life Member of the A. E. Soc.	40 00

<i>Lenox</i> , fr. individuals	25 00	
<i>Lee</i> , fr. Hubbard Bartlett, Tr. in part for the Lee Temp. Scho.	23 00	
<i>Pittsfield</i> , Yo. Lad. Ben. Soc. by Miss Amelia Danforth, Tr. for Tappan Temp. Scho. 75 00; Gent. Asso. for Pittsfield Temp. Scho. in part, by Calvin Martin, Tr.	124 37	
<i>Sheffield</i> , fr. Robert F. Barnard, Tr. towards the Sheffield Tem. Scho.	27 00—239 37	
<i>Blandford</i> , fr. Reuben Boies, by Rev. D. Clark,	1 00	
<i>Essex Co. Aux. Ed. Soc.</i> fr. Joseph Adams, Tr. viz.		
<i>Lynn</i> , Graham Soc. in Rev. Mr. Rockwood's Parish, 20 00; <i>Topsfield</i> Fem. Ed. Soc. by Mrs. E. Conant, Tr.	12 00	32 00
<i>Rowley</i> , 1st Parish, fr. ladies, by Mrs. Eliza Todd	3 30	
<i>Ipswich</i> , 1st ch. by Mrs. D. V. Kimball	3 41	
<i>Amesbury</i> Aux. Ed. Soc. by Dea. Henry Morrill, Tr.	20 42	
<i>Gloucester</i> Fem. Ben. Soc. by Miss L. Dane, Tr.	28 00	
<i>Newburyport</i> and vicinity, fr. Miss. and Ed. Soc. by Miss Anne Hodge, Treas.	15 00—102 13	
<i>Greenwich</i> , Conn. from Miss Laura Howe	6 00	
<i>Hartford</i> , Conn. fr. a friend, by H. Hill	5 00	
<i>Kennebunk</i> , Me. fr. Rev. Beriah Green Do. coll. at Mon. Concert	3 21	8 21
<i>Middlesex</i> Aux. Ed. Society.		
<i>Bedford</i> Temp. Scho. in part, from Aaron Kittredge	6 62	
From E. P. Mackintire, Tr. the following, viz.		
<i>Medford</i> , by Miss E. P. Magoun, Tr. Lad. Asso. towards the Medford Temp. Scho. 7 00; Dea. Charles James, Tr. Gent. Asso. in full for 1st yrs. payment, 13 00	20 00	
<i>Newton</i> Br. Soc. and contribution, by James Fuller, Tr.	24 78	
<i>Sherburne</i> , fr. Aaron Coolidge, Tr. Gent. Asso.	26 50	
<i>Waltham</i> Fem. Ben. Soc. by Rev. Sewall Harding	50 00—127 90	
<i>New York</i> , from the Presbyt. Branch of the A. E. Soc.	1,000 00	
<i>Norfolk</i> Aux. Ed. Soc.		
<i>Weymouth</i> , by Allen Merritt, Tr. So. Par. Ed. Soc.	65 00	
From Rev. John Codman, D. D. Tr.	532 84—597 84	
<i>Pembroke</i> , N. H. fr. John Vose, proceeds of books left in his hands for the A. E. Soc. by Joseph Edgerly, late of Northwood, N. H.	3 60	
<i>South Mass.</i> Aux. Ed. Soc.		
<i>Abington</i> , from ladies of 1st Parish, to constitute their pastor, Rev. WM. SHEDD, a Life Member of the A. E. Soc.	40 00	
<i>Orleans</i> , fr. William Myrick	2 50	
<i>Hanson</i> , fr. Dea. Morton Eddy, Tr. to constitute Rev. FREDERICK P. HOWLAND a Life Mem. of the A. E. Soc. by members of the Evan. Society, Hanson	40 00	
<i>Rehoboth</i> , from members of the ch. and con. of Rev. THOMAS VERNON, to constitute him a Life Member of the A. E. Soc.	40 00	
<i>Wellfleet</i> , fr. individuals	21 37	
<i>Marshfield</i> , fr. Azel Ames	10 00	
<i>Seekonk</i> , fr. ladies of the Soc. of Rev. JAMES O. BARNEY, towards constituting him a Life Member	31 34	
<i>Taunton</i> , fr. individuals, by William Reed	5 49	
From Dea. Morton Eddy, Tr. of which 40 00 is by ladies of the Soc. of Rev. SAMUEL NOTT, of Wareham, to constitute him a Life Member	113 40—304 10	

<i>Rindge</i> , N. H. Fem. Con. by Mrs. Tirzah K. Burnham, Tr.	5 00	
<i>Royalton</i> , Vt. Fem. Ed. Soc. by Miss Mary N. Collamer, Tr.	10 00	
<i>Stafford</i> , Con. Fem. Praying Society	5 00	
<i>Templeton</i> , fr. Mrs. Naomi Sparhawk	3 00	
<i>Wynant's Kill</i> , N. Y. fr. Rev. Ezra D. Kenney	1 00	
<i>Worcester North Aux. Ed. Society.</i>		
<i>Boylston</i> , fr. ladies and gent. of the Soc. of Rev. SAM'L RUSSELL, to constitute him a Life Member	40 00	
<i>Phillipston</i> , fr. Rev. Joseph Chicker-ing, ann. subscription	3 00—43 00	
<i>Worcester South Aux. Ed. Soc.</i>		
<i>Hubbardston</i> , fr. Dea. Justus Ellingwood	2 00	
<i>Sturbridge</i> Fem. Ed. Soc. by Mrs. Zenas Dunton, Tr.	12 00	
<i>Southbridge</i> , fr. Rev. JONAS PARK, by a friend, to constitute him a Life Member	40 00	
<i>Uxbridge</i> , avails of a charity box, by Miss Susan Jaques	7 00	
<i>Worcester</i> , by Rev. Wm. Cogswell, Agent, viz.		
From individuals in Rev. Mr. Abbot's Soc. 25 00; Lad. Asso. for Miller Temp. Scho. in 1st Parish, by Mrs. Rachel W. Hurd, Tr. 37 50; Gent. Asso. by Lewis Chapin, Tr. do. 37 50; Mrs. Sarah Avery, a donation, 5 00; Mrs. Sarah Thaxter, do. 2 70	107 70—168 70	
<i>Woodstock</i> , Vt. fr. Charles Marsh	10 00	
<i>Weathersfield</i> , Vt. coll. at Mon. Con. in the Cong. Soc.	8 69	
<i>York</i> , N. Y. contrib. in the Society of Rev. John Eells, by Wells Fowler	3 00	
	\$2,773 84	

ANNUAL SUBSCRIPTIONS.

<i>Boston</i> , James Clapp, 5 00; L. P. Grosvenor, 5 00	10 00	
<i>Braintree</i> , Levi Wild	5 00	
<i>Fowlerville</i> , N. Y. John Eastman, 1 00; E. Mosely, 3 00; Wells Fowler, 2 00; Elias Smith, 1 00	7 00—22 00	

INCOME FROM SCHOLARSHIPS.

One year's interest on the following, viz.		
Parker, 60 00; Cobb, 60 00; E. H. Cobb, 60 00; Train, 60 00	240 00	
Proctor, 60 00; Bartlett Judson, 60 00; J. Wheelwright, 60 00	180 00	
Hubbard, on balance due	36 00	
Martyn, on bond for half amount	30 00	
Lord, on amount since 6th March, (bond paid)	17 50	
Fay, on balance, which is now paid	7 34—510 84	

TEMPORARY SCHOLARSHIPS.

<i>Conway</i> , fr. Dea. Christopher Arms, Tr. of Con. Temp. Scho. in part, by Rev. Wm. Cogswell	16 00	
<i>Longmeadow</i> church, by Elisha Burnham, towards a Temp. Scho.	35 00—51 00	

LOANS REFUNDED.

By a former Benefic. whole amount loaned, with interest	80 65	
Do. do. do.	100 00	
Do. balance of whole sum granted, with interest on the whole, from dates of appropriations	103 30	
<i>The preceding, through Rev. Wm. Cogswell, Agent.</i>		
By a former Benefic. balance of am't loaned	39 00	
Do. do. whole am't do.	85 00	
Do. do. the only appropriation made him	12 00	
Do. do. part am't loan'd	20 00—439 95	

LEGACIES.

Mr. James Kimball, of Bradford, by Jesse Kimball, Ex'r	450 00
Mrs. Elizabeth Beebe, of Trumbull, Con. by Eli Brinsmade, Ex'r	11 50—461 50

INCOME FROM OTHER FUNDS.

Dividend on Bank Stock	122 50
Interest on Funds loaned	1,533 02
Balance of an old Note	45 00
	<hr/> 1,700 52

Whole am't rec. for present use	\$5,959 65
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PRINCIPAL RECEIVED ON SCHOLARSHIPS.

Augusta, rec. from Subscribers	300 00
Bennett, rec'd from E. P. Mackintire, Tr. Middlesex Aux. Ed. Soc. as follows, viz.	
Subscribed in the 1st ch. in Woburn.	
Collection and sub. 66 02; coll. at Mon. Con. 34 98	101 00
Second Fem. Con. 11 72; first Con. 53 62	65 34
Fem. Con. Richardson Row, 5 47; Male do. do. 16 34	21 81
New Bridge Fem. Concert	5 02
Male Centre Con. 6 50; Fem. do. do. 5 00	11 50
Collected by Mrs. Luke Wyman	14 03
West side, Fem. Concert	53 77
Avails of gold beads	3 37—275 89
Fay, rec'd of E. P. Mackintire, from 1st Par. of Charlestown, the bal- ance due on this Scho.	126 33
Springfield, rec'd fr. Thos. M. Hunt, on acc. of Yo. Men's subscription,	38 33
	<hr/> \$740 55

MAINE BRANCH.

Interest on Augusta Scholarship	20 81
Refunded by a former Beneficiary	12 00
Donation from ladies in Augusta	17 00
Annuities fr. R. H. Gardiner, 2 00; do. Benj. Davis, 2 00	4 00
Dividend from Portland Bank	24 00
Interest on unpaid portion of the Ellingwood Scholarship	14 40 92 21

ON ACCOUNT OF SCHOLARSHIPS.

Ellingwood	127 00
Saco and Biddeford, by lad. of Saco	18 00
Brunswick	40 00—185 00
	<hr/> \$277 21

NEW HAMPSHIRE BRANCH.

Refunded by a former Beneficiary	95 10
From ladies and gent. in Dover, to constitute their pastor, Rev. A. H. WINSLOW, a Life Member of the A. E. Soc.	40 00
From Kingston, in part, to constitute the Rev. O. PEARSON a Life Member of the A. E. Soc.	12 03
Fr. Stratham, in part, to constitute the Rev. JACOB CUMMINGS a Life Member of the A. E. Soc.	10 00
Contributions in various towns, viz. N. Hampton, 6 00; Rye, 3 50	9 50
Portsmouth, 32 58; Chester, 16 75	49 33
By a lady in Portsmouth, from North Andover, Mass.	5 00
	<hr/> \$63 83
Of this sum was paid to the Tr.	42 87
All the above paid over by Rev. Jno. K. Young, Agent of the Parent Society.	
Dunbarton Aux. Ed. Soc. by D. Alex- ander, Tr.	3 50
Fitzwilliam Fem. Ed. Soc. by Mrs. Mary Sabin, Tr.	5 00
	<hr/> \$308 50

CONNECTICUT BRANCH.

Donation from the church in New Canaan, by Eliphalet St. John	31 37
Do. fr. the Fem. Ed. Soc. Wilton, by Hawley Olmsted	35 00—66 37

PRESBYTERIAN BRANCH.

New York, Scho. of Laight St. Ch. viz.	
R. Curtis, 2d year,	37 50
L. Holbrook, "	37 50
C. Baker, "	75 00
J. Rankin, "	75 00
J. Baker, 5 00; Chs. Starr, 75 00	80 00
S. Hyde, 1st and 2d year	75 00
A. Tappan,	375 00
F. Tappan,	37 50—792 50
Scho. of Brick Church, viz.	
Donation	43 37
J. C. Halsey	37 50
J. D. Holbrook	37 50
J. W. Call	75 00
Silas Holmes	75 00
J. McComb	25 00—293 37
Scho. of Cedar St. Church, viz.	
W. W. Chester	225 00
R. L. Nevins	75 00
Field and Walker	75 00
J. W. Leavitt	75 00
J. C. Johnson	75 00
H. Young	75 00
P. Perit	75 00
D. Davenport	37 50
J. Wheelwright	37 50—750 00
Jona. Leavitt	25 00
Scho. of Central Pres. Church	375 00
From members of Rev. A. Wilton's congre. Poughkeepsie	35 00
Fr. Aux. South Hampton, L. I.	24 76
" J. H. Thomas, pastor of ch. at New Windsor, contribution	10 00
" a lady of So. Hampton, (pro- ceeds of socks,)	50
" Fem. Asso. of Stephentown	20 85
" Sewing Soc. Bowery Pres. Ch.	75 00
Western Ed. Soc. by Jas. S. Seymour, Treas.*	978 00
New Jersey, Newark, Rev. P. C. Hay	37 50
John Ward	20 00
Jno. S. Condit	75 00
Morristown Aux. Ed. Soc.	95 00
Fem. " "	75 00
Rev. Mr. Brigham, dona. by Rev. W. T. Hamilton	11 00—313 50
Pennsylvania, Carlisle, ladies of Rev. G. Duffield's cong.	61 77
Philadelphia Aux. Ed. Soc. 1st Pres.	
Ch. Northern Liberties	110 00
Aux. Ed. Soc. 5th Pres. Ch.	41 88
Gettysburgh, by Rev. S. S. Schmucker	11 00—224 65
Connecticut, from Rev. Dr. Lewis, of Greenwich	20 00
	<hr/> \$3,938 13

Clothing received during the quarter.

Exeter, N. H. fr. ladies in that town, by Miss Eliza- beth Gilman, 10 pr. woollen socks, and 2 pr. cotton socks.	
Ashby, Ms. fr. female friends in that town, by Mrs. Sally L. Manning, 2 shirts, 1 woollen vest, and 3 pr. woollen socks.	
Sturbridge, Ms. fr. Fem. Ch. Society, by Mrs. Mary Dunton, Tr. 14 yds. flannel.	
Gloucester, Ms. fr. Fem. Benevolent Society in that place, by Miss L. Dane, Tr. 7 pr. woollen socks, and 1 pr. cotton do.	
East Sudbury, Ms. fr. Fem. Benev. Society in that town, by Mrs. Lydia W. Smith, 9 shirts, 17 collars and 2 pr. woollen socks.	

* For particulars of donations to the Wes. Ed.
Soc. see Western Recorder, 6th July.